WORLD CALL

Overcrowding
Is No Problem!
ORA SHELTON

★

A Church Serves
Its Community
J. J. VAN BOSKIRK

★

Puerto Ricans
On Fifth Avenue
LOUISE MOSELEY

★

NOVEMBER
1957

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Price 20 Cents

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Vol. 39 No. 10

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The Spiritual Life Conference at Camp Naches, Washington, is the setting for the picture on the cover page. This was one of two such conferences initiated by Disciples of Christ this year. One hundred and forty-one people of varying ages took part in this new adventure in group thinking and self-examination. Samuel F. Pugh tells more of the story on pages 12 and 13 of this issue. The photo is by Albert Berndt, Yakima, Washington.

Other articles in the area of Christian education are by Allison Holt and Ora Shelton. The latter insists that overcrowding in our church schools is not the serious problem we sometimes imagine. Many churches are not using their resources to the maximum.

Hidden Answers

1. What and where is *Iglesia Cristiana La Hermosa?*
2. Why is Christ Community Church important?
3. What is the CEA? The CPC?
4. What are some benefits of the double church school plan?
5. Where were the first spiritual life conferences held?
6. What are the seven aims of The United Christian Missionary Society?
7. What are some good ways to celebrate Thanksgiving?

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for the millions of Christians who have supported the erection of church buildings which are lasting and fitting testimonials to the glory of God.

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Global Highlights

News of the World Through the Eyes of the Church

KANSAS, OREGON SOCIETIES ENTER UNIFIED PROMOTION

INDIANAPOLIS.—State missionary societies of the Christian churches in Kansas and Oregon have voted to cooperate in Unified Promotion, the central fund- gathering "community chest" of Disciples of Christ.

"With these two actions," says Spencer P. Austin, executive secretary of Unified Promotion, "all of the state organizations are cooperating."

On Sept. 11 Kenneth Johnson, president of the Oregon Christian Missionary Society, signed the articles of agreement bringing the society into an official relationship with Unified Promotion. Six days later the churches of Kansas, at their convention in Salina, voted without dissent to instruct and empower their state society to enter into cooperative relationship. Both societies gave July 1, 1958, as the effective date of participation.

With the action of Kansas and Oregon churches, the membership in Unified Promotion has been brought to fifty-six—five national agencies, eleven church-related colleges, and forty state societies.

ROSE NAMED PRESIDENT OF UNIVERSITY OF ALABAMA

LEXINGTON, KY.—Frank A. Rose, president of Transylvania College since 1951, becomes president of the University of Alabama, Birmingham, on Jan. 1.

Dr. Rose was 31 years old when he became president of Transylvania, the oldest college west of the Alleghenies, which is affiliated with the Board of Higher Education of Disciples of Christ. As one of the youngest college presidents of the nation, he was cited for distinction in 1954 by the national Junior Chamber of Commerce.

Under Dr. Rose's leadership a $1,500,000 financial campaign has been successfully completed at Transylvania. A new library has been erected and is in use, and a new gymnasium-auditorium has become a reality. Plans also have been made for the immediate construction of a $1,000,000 women's dormitory.

Dr. Rose, a native of Meridian, Miss., holds the A.B. degree from Transylvania and the B.D. from The College of the Bible here. He has served on the faculty of Transylvania, teaching religion and philosophy.

Dr. Rose has been active in educational and civic affairs in Kentucky and on the national level.

CHICAGO CHURCHES ACT TO EASE RACIAL TENSION

CHICAGO.—A "Plan of Action for Meeting Racial Disturbance" was forwarded recently to almost 1,800 ministers in the area by the Church Federation of Greater Chicago. Under the plan, ministers and laymen are urged to challenge inflammatory statements made by "race-haters," to keep people away from the scene of disturbances, and to report incidents and rumors indicating future trouble.

Declaring that the recent outbreaks of racial violence in the Chicago area have resulted in "the worst summer record in two years," Paul M. Robinson appealed to all citizens to assist in promoting interracial understanding. "Racial discrimination in any form is a basic denial of the Christian witness," the Church Federation president underlined in his message.

Copies of the federation's policy statement on race relations accompanied the "Plan" and also a "Prayer for Tranquility and Brotherhood," by John W. Harms, a Disciple, federation executive vice-president.

COLOMBIA MOVES TO END PERSECUTION OF PROTESTANTS

BOGOTA, COLOMBIA. (RNS). — Interior Minister José Maria Villareal has instructed state authorities to assure full freedom of assembly and worship to Protestant churches in this Catholic-dominated country.

At the same time, the minister directed the governors to see to it that

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New Church Enters Every Home Plan

A NEW congregation of Disciples of Christ in a growing suburb of Indianapolis recently enrolled in the World Call Every Home Plan—even before it was officially chartered as a church.

The congregation is the new Eastgate Christian Church, located in one of the rapidly developing new sections of the city. The church was chartered on Oct. 6 with some 100 members and 42 families.

The Eastgate congregation is being backed by the Marion County Church Union, association of churches which has provided pastoral leadership and a building site.

The congregation, through its world outreach committee, voted to place WORLD CALL in the home of every contributing member. A commitment card was signed, indicating the intent of the congregation. Eastgate members recognized WORLD CALL as a necessary tool in the development of their church.

C. O. Hawley, director of the World Call Every Home Plan, right, receives the Eastgate commitment card from Lafe Gasaway, left, and Mrs. Charles J. Betts. Mrs. Betts serves as chairman of the congregation's world outreach committee.
—World Call Photo

the Protestant churches in various parts of the country hindered in their work or prevented from holding services because of "local difficulties" are permitted to function without further trouble.

The minister's order was made public twenty-four hours after United States Ambassador John Moors Cabot had called on Foreign Minister Carlos Sanz de Santamaria to request that Protestant groups be permitted to function without hindrance. Most of these groups are of American origin.

A Catholic statement admitted that "in various ways and occasions Protestants in Colombia have suffered violence inflicted by Colombian Catholics." Reports tell of churches closed or destroyed and of Protestant pastors and members jailed and killed.

McGavran Begins Special Professorship for Disciples

Enid, Okla.—Donald A. McGavran, missionary statesman of Disciples of Christ and long-time missionary to India, has begun his assignment at Phillips University here as a special professor under appointment from the College of Missions of Disciples.

Dr. McGavran will be at Phillips for the first semester of the current year and then will go to Butler University, Indianapolis.

The program in which Dr. McGavran is participating is one which supports a "peripatetic" or traveling guest lecturer on missions for institutions of higher education of Disciples of Christ. The College of Missions is the special orientation and training center for Disciples. Permanent grounds are located at Crystal Beach in Michigan.

Filipinos Protest Naming Of Ambassador to Vatican

Manila, Philippines.—The non-Roman Catholic minority of this country, through their representatives, are vigorously protesting the recent appointment of a Filipino ambassador to the Vatican. The chief charge is that the appointment violates the constitutional separation of church and state which now exists in the Philippines.

Cornelio M. Ferrer of the Philippine Federation of Christian Churches, writing in the recent issue of the *Advance,* points out that Philippine president Carlos P. Garcia has appointed José Ma. Delgado as ambassador to the Vatican, a religious state.

"What the late President Ramon Magsaysay hesitated to do, the present occupant of Malacañang [presidential house] did obviously to court the sanction of the Roman Catholic hierarchy in this country to support his candidacy in the November elections."

Pointing out that the strength of the so-called "Catholic vote" is a myth, Mr. Ferrer states that actually there are 2 million potential minority votes out of 6 million. But, he adds, all Filipinos "go to the polls as Filipinos and as free men."

The Protestant spokesman goes on to say that "President Garcia's political gesture of appointing an ambassador to the Vatican indicates his concept of the separation of the state and church and [is] a violation of the Constitution of which he has taken oath to uphold."

Quoting from Section 22 of the Filipino constitution, which forbids use of public funds for direct or indirect benefit of any sectarian institution, Mr. Ferrer concludes:

"Now then, the appointment of Dr. José Ma. Delgado as an ambassador to the Vatican is, by its very nature, a sectarian step by a republican state and for him to draw his

Miss Elizabeth Urbig of Stuttgart, Germany, left, examines clothing being prepared for shipment by Disciples of Christ as she visits Missions Building in Indianapolis. At right is Mrs. J. T. Allen, in charge of receiving and packing of supplies.

—Photo by Thomas P. Inabinett

German Leader Thanks Disciples for Aid

MATERIAL aid gifts which Disciples of Christ send overseas reach their destination and are deeply appreciated. This was the message brought to the United States recently by Miss Elizabeth Urbig of Stuttgart, Germany, secretary for foreign relations and relief services of the Evangelical Church in Germany (EKID).

Even though the people of the East (Russian) Zone of Germany—who receive 80-90 per cent of gifts from the United States—do not know which churches have provided for them and are unable to write letters of appreciation, they "know that the gifts come from Christian brethren and they are grateful that Americans should want to help them."

Miss Urbig stopped at Missions Building in Indianapolis to express personal appreciation to the department of social welfare of The United Christian Missionary Society for the many barrels of clothing and supplies which it has channeled to Germany since the war. The materials are received from congregations and then are shipped, all through funds provided through the Week of Compassion.

Miss Urbig expressed special appreciation for the layette supplies which are given to East Zone mothers.

"I particularly appreciated receiving the unnecessary things—frilly baby clothes and accessories—which brighten the drab lives of mothers in the East Zone," she said.

She pointed out that her church has set up an "adoption" system through which pastors in Western Germany keep in touch with families in the East and know their needs.

Miss Urbig pointed out that Germans gradually are learning to share, and many in the West have given toward relief projects in other countries. She said that the churches are presently maintaining their own internal programs and that funds from World Council churches go for special projects only.

While Miss Urbig is associated with the Evangelical Church (EKID), her work of relief and of interpretation of the world church relief program serves other churches in Germany.

November

Nov. 1 - 30	Every-member Canvass Month
Nov. 1	World Community Day (Women)
Nov. 24	Thanksgiving Sunday

salary from public funds is contrary to our Constitution. As the Church of Rome in the Philippines is a religious institution, it should not use public funds with which to have a closer fellowship with her Pope in the Vatican."

Constitution-minded leaders in the United States have in recent years waged a successful battle against attempts at appointment of an American ambassador or "representative" to the Vatican.

Church Building Clinic Set For Rocky Mountain Area

DENVER, COLO.—A church building clinic for Disciples of Christ is being held at University View Christian Church here on Oct. 30. It is the most recent in a series of twelve clinics which have been initiated by the Board of Church Extension of Disciples.

The clinic, to serve the Rocky Mountain area, is sponsored by the state missionary societies of Kansas, New Mexico, Colorado and Wyoming; the Association of Christian Churches of the Denver Area; and the Board of Church Extension.

Clinics deal with such fundamental building problems as "Discovering Our Needs," "Architectural Planning," "Raising Money," and "Arranging a Loan." A portion of the afternoon is devoted to individual conferences with representatives of local churches.

Discussion leaders are area officials and Church Extension staff members William T. Pearcy, Rolland H. Sheafor and Charles J. Betts.

Church Extension Names General Representative

INDIANAPOLIS.—Harold R. Watkins of Tuscaloosa, Ala., begins work here on Jan. 1 as a general representative on the staff of the Board of Church Extension of Disciples of Christ.

Mr. Watkins

Mr. Watkins will have primary responsibility for working with newly organized churches. As minister of the new Park Avenue Christian Church in Tucson, Ariz., he led that congregation in the erection of a $40,000 first unit building. At present Mr. Watkins is minister of First Christian Church in Tuscaloosa.

A graduate of Bethany (W. Va.) College and The College of the Bible, Lexington, Ky., Mr. Watkins has served pastorates in Ohio, West Virginia, Pennsylvania and Kentucky, in addition to Arizona and Alabama. He and his wife, the former Evelyn Norma Earlywine, and their two children will make their home in Indianapolis.

India Mission to Mark Seventy-fifth Anniversary

BILASPUR, INDIA.—The India Mission of Disciples of Christ will be observing its seventy-fifth anniversary at a convention this month.

In 1882 Disciples, through the Foreign Christian Missionary Society, sent Mr. and Mrs. G. L. Wharton and Mr. and Mrs. Albert Norton to India. The Christian Woman's Board of Missions sent with them four young women—Ada Boyd, Mary Graybiel, Mary Kingsbury and Laura Kinsey. The first convert was made in 1885.

The 1956 report from the India field showed that there were 12 stations with 51 missionaries and 314 national leaders. There were 32 organized churches and 62 regular places of meeting. The present membership of the churches is 4,061.

Total value of the property in India—schools, hospitals, churches and residences—is $2,411,605.

Radio Program

A radio program, "A Gift for Amy," based on the life of David Luo, Disciples of Christ missionary in Thailand, will be released to more than 300 radio stations for the week of Oct. 28. It will be used by most stations over the week end, Nov. 1-3. The program is one in the series, "Let There Be Light."

Southern Baptist President Wants Ministers Free to Speak

ATLANTA, GA. (RNS). — Representative Brooks Hays, president of the Southern Baptist Convention, urged here that ministers "be freed from economic, political and social pressures" in dealing with the race issue.

The Arkansas Democrat spoke to 2,500 Baptist men and women. He

Israeli Mark Harvest With Biblical Dances

EACH year, during the harvesting of the wheat, the people of Israel participate in festivities of thanksgiving which are based upon rites celebrated by their ancestors. It is a modern representation of "the feast of ingathering, at the end of the year, when you gather in from the field the fruit of your labor." (Exodus 23:16.)

The celebration takes place in the *kibbutz* settlements, which have played a vital role both in the young state of Israel's agricultural development and in its defense. There are various kinds of such settlements, distinguished according to political and religious inclinations.

At right, women from the *kibbutz* of Dahlia in southern Galilee hold aloft sheaves of wheat in the harvest rites.

outlined a three-point program that he feels could help churchmen in facing racial problems:

1. The sentiment of the churches, even those completely dedicated to segregation, must be pointed towards a non-violent settlement.
2. The rights of ministers to raise their voice on all current issues must be protected.
3. Efforts must be made to seek justice for all people in all specific situations growing out of racial tensions.

N.B.A. Reports Gain In Offerings for Year

St. Louis, Mo.—A gain in offerings from churches for 1956-57 has been reported here by the National Benevolent Association, agency which operates ten homes for the aging and seven homes for children on behalf of Disciples of Christ.

"Bread-and-butter" maintenance receipts from 4,267 churches totaled $911,185.80, $400,529.74 of which was from the Christmas offerings. Maintenance receipts from other sources during the year amounted to $1,926,307.65. The total benevolent receipts, including gifts, totaled $3,202,596.81.

Estimated 7,000 Attend Men's Retreats During Year

Indianapolis.—An estimated 7,000 men of the Disciples of Christ communion participated in a total of 71 retreats during 1956-57. This was reported recently by the department of men's work of The United Christian Missionary Society here.

The report indicated that retreats for men were held in thirty-two states, the District of Columbia and Canada. The largest attendance at a retreat was 257.

Ainslie Lecturer Deplores Church's Racial Divisions

Grahamstown, Union of South Africa.—A leading Dutch Reformed theologian of this country has expressed sadness over the "deep division that has crept into Christian churches in the Union, often as the result of race attitudes."

Ben Marais, professor of theology at Pretoria University, told a large audience at Rhodes University here that if "the Christian church fails to create real community it is doomed."

Dr. Marais, author of the well-known work, *Color, Unsolved Problem of the West,* delivered the annual Peter Ainslie Memorial Lecture, sponsored by the Council on Christian Unity of Disciples of Christ in the United States and arranged through the South African churches.

Nation-wide interest was shown in this year's unity lecture because of the renown of the speaker and the nature of his address. Newspapers across the Union gave prominence to Dr. Marais' remarks.

Dr. Marais said that the Christian church is facing a tremendous competition in its quest "to conquer the hearts and minds of the millions of Africa" and that it will have to prove that "its own claim of creating the deepest possible community among men is real and not itself artificial and an idle boast."

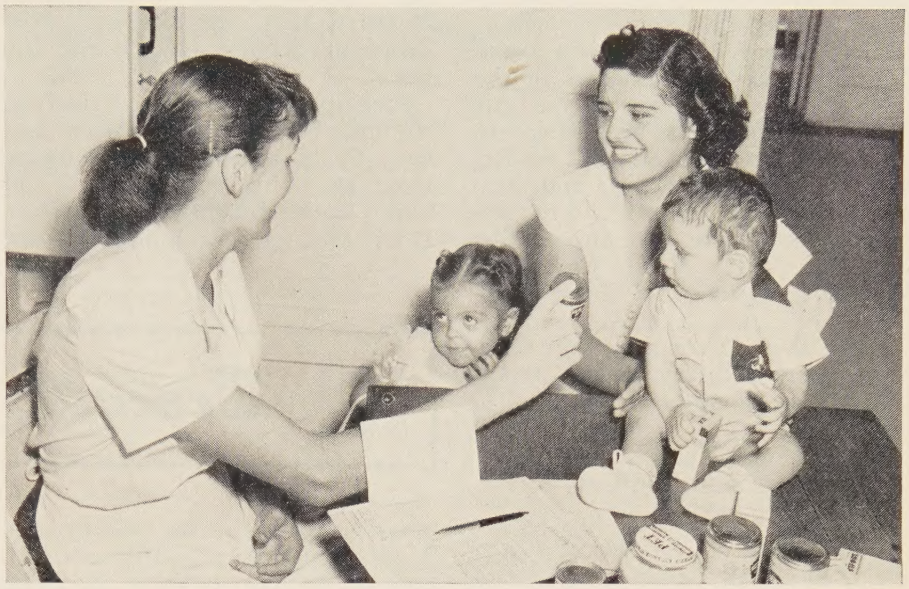
The professor said that not one single church or denomination in South Africa has yet discovered a satisfactory solution to the "agonizing problem" posed by the "divisions and high barriers" of race and color.

He criticized prejudice and arrogance which has created separate churches. He said that no Christian could justify separation on the grounds of race or color. "The Bible knows of no superior or inferior race," he said. Separate churches might exist, but only on the condition that there is no negative, exclusive attitude and that there is "natural and normal contact between different groups of believers."

Indianapolis Minister On Preaching Mission

Brize Norton, England.—Theo O. Fisher, minister of Northwood Christian Church in Indianapolis, will begin his fourth and last preaching mission at U. S. Air Force installations here on Nov. 3. Dr. Fisher held his first week-long mission at South Ruislip, beginning on Oct. 13, and

Missionary Candidates Serve Internship



—Elicson Photo

The essentials of nutrition are explaind to a mother at the M.C.I. clinic by Mrs. Courtney C. Swander. Three well-baby clinics are held each week at the San Antonio center.

Internship is an important phase of the training program for missionaries of The United Christian Missionary Society. Candidates are required to spend short periods of time following formal study in some special work. This internship is in some program closely associated with work which the missionary will do on the field later, and it is preferably experience-centered.

Typical of missionary candidates now in internship programs are Mr. and Mrs. Courtney C. Swander, who are preparing to enter service in Mexico with the United Society. They have taken up short-term duties with Mexican Christian Institute, San Antonio, Tex.

Mrs. Swander, who holds the R.N. degree from Yale, is working with the M.C.I. clinic and the public health program and is pursuing further studies which will qualify her for nursing recognition in all states. Mr. Swander is working in the community service program with main emphasis laid on several group projects.

Mexican Christian Institute is operated in behalf of Christian churches by the institutional missions department of the United Society.

since then he has been with servicemen at Burtonwood and Upper Heyford.

Dr. Fisher is one of a team of ten leading Protestant ministers of the United States selected by the Air Force for this annual preaching mission to military personnel. Two Roman Catholic chaplains and two rabbis were also named. The appointments were announced by Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of Air Force Chaplains.

Dr. Fisher is chairman of the Committee on Military and Veterans Services of Disciples of Christ.

Two Disciples Receive Ecumenical Scholarships

INDIANAPOLIS.—Scholarships for the 1957-58 term of the World Council of Churches' Graduate School of Ecumenical Studies at Céligny, Switzerland, have been awarded to two Disciples. They are Joe Lee Enochs, a student at Brite College of the Bible in Fort Worth, Tex., and the Reverend Bryer R. Jones, minister of the New Glasgow Christian Church, Prince Edward Island, Canada.

The purpose of these scholarships is to help prepare young Disciples, lay and clergy, for ecumenical leadership through study and experience in an ecumenical setting.

Mr. Enochs received his A.B. degree from Texas Christian University and has completed two years work at Brite College of the Bible which provided funds for his scholarship.

Mr. Jones holds an A.B. degree from Victoria College, University of Toronto and a B.D. degree from Emmanuel College, Toronto. Funds for his scholarship were provided by the Irwin-Sweeney-Miller Foundation of Columbus, Indiana.

World Missions Tour Group to Return Nov. 19

NEW YORK. — Seventeen Disciples of Christ will return here on Nov. 19 after a two-month world tour of missions. They left from Los Angeles on Sept. 15 to visit Disciples' work and cooperative efforts in Hawaii, Japan, Okinawa, the Philippines, Hong Kong, Thailand, India, Jordan, Israel, Greece, Italy, Switzerland, and England.

The tour members, each of whom is paying his own way, have been worshiping in Christian churches, observing mission programs, and becoming personally acquainted with missionaries and national leaders. This is the second world missions tour sponsored by The United Christian Missionary Society. Miss Katherine Schutze is directing the tour.

Participants in the tour include Mr. and Mrs. Lewis McAdow and Mrs. C. S. Shoverling, Houston, Tex.; Dr. Nina Fay Calhoun and Miss Ruth Gardner, Carrollton, Tex.; Mrs. A. V. Jones, Albany, Tex.; Mrs. Angie Balcom, Greeley, Colo.; Mr. and Mrs. Oscar Olson, Denver, Colo.; Mrs. J. S. Brengle, Tampa, Fla.; Mrs. Mildred Herron, St. Petersburg, Fla.; Mrs. Chloe Kelly, Cleveland; Mrs. Sallie Parks, Cincinnati; Miss Ethel Daum, Tipton, Ind.; Mrs. Harry E. Burch, Winterset, Iowa; and Mrs. Hazel P. Hagerman, St. John, New Brunswick, Canada.

Beneath the Spire

CLIFFORD G. TAYLOR, editor of the weekly periodical *Australian Christian* for the past six years, was born at Fremantle, in western Australia . . . received A.B. degree in 1941 from Melbourne University . . . his theological studies were at the Glen Iris College of the Bible, Melbourne; during 1945-51 he lectured in homiletics, elocution and modern history on the seminary faculty . . . he has been minister of four churches, including Lygon Street and Brighton in Melbourne where he preaches every Sunday . . . he addressed the Toronto World Convention of Churches of Christ (Disciples) in 1955.

Mr. Taylor

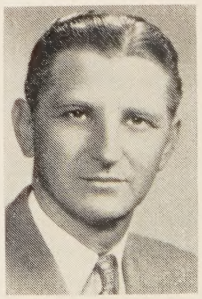
* * *

FRANCES CARRICK (MRS. CHARLES ALLEN) THOMAS, born in Scott County, Ky., became an active member of Newtown Church, near Georgetown, Ky. . . . educated at Hamilton College, she married Charles Allen Thomas after he became a minister in Louisville, Ky. . . . he died a year and a half later; she returned to Lexington with her six-month-old son, Charles Allen, Jr., now president of Monsanto Chemical Co. in St. Louis . . . she was a district secretary of the Kentucky CWBM . . . for over 20 years, on two different occasions, was president of Kentucky CWF, serving with four successive state secretaries . . . served on board of managers of The United Christian Missionary Society; trustee on three occasions . . . trustee of Midway Jr. College for 25 years . . . now member of Central Christian Church, Lexington . . . president Central Kentucky Woman's Club two years . . . adept at playing banjo and harmonica simultaneously; also a talented pianist . . . Transylvania College Library building is named for her and was dedicated in her honor at ceremonies in 1954 attended by President Eisenhower.

Mrs. Thomas

* * *

C. M. JOHNSON, of Roswell, N. M., has been an elder and board chairman of First Christian Church there . . . past president of New Mexico Christian Missionary Society, New Mexico Christian Men's Fellowship, and New Mexico State Convention of Disciples of Christ . . . chairman two years of Arizona-New Mexico Joint Board . . . member board of managers of The United Christian Missionary Society . . . born in Childress County, Tex., attended Texas Tech College, Lubbock, two terms, is now district manager of American National Insurance Co. in southeastern New Mexico . . . formerly president of Roswell Kiwanis Club, he is a past lieutenant governor of Kiwanis . . . he and his wife, Ima, have a son, Glen, 12, and a daughter, Judy, 7.



Mr. Johnson

—BELL RINGER

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A Modern Christian Prophet

ALVA W. Taylor, who died on September 24 at the age of 85, was one of this century's greatest Christian prophets. More than any other one person, he led his own people, Disciples of Christ, to face up nationally to the implications of the Christian gospel for the complex social and industrial life of our times. His ministry went far beyond his own communion, however. It also crossed all boundaries of nation, race and social status.

Dr. Taylor's chief official role within the church was as the first executive secretary in 1920 of the Board of Temperance and Social Welfare. This board is now the department of social welfare of The United Christian Missionary Society. It was fitting that in April, 1951, Dr. Taylor's successor, James A. Crain, arranged a recognition dinner in his honor. This was attended by friends from many parts of the nation. Hundreds of others who could not attend sent greetings. A substantial gift was also presented to him at the time. WORLD CALL at that time referred to him editorially as "a true prophet with honor."

INTERDENOMINATIONALLY Dr. Taylor was closely associated with the late Bishop Francis McConnell and with others in the work of the Federal Council of Churches. His book, *The Twelve Hour Day in Steel, 1920,* was regarded as a remarkably fair and Christian examination of an industrial conflict. Even for those who lived through that period of strife it is not easy to recall its bitterness. Some critics assailed men like Taylor and McConnell for presuming to question a great industry's moral right to work human beings on twelve-hour shifts alternating day and night. Taylor's study aroused the conscience of America. It helped doom the twelve-hour day.

Alva Taylor was the pioneer leader of a great and commanding "cause" among Disciples of Christ. He had a tremendous influence on the thinking of ministers, especially young ministers, in the days of his prophetic leadership. What Archibald McLean was to foreign missions—*that* Alva W. Taylor was to the growing social concerns of a brotherhood.

Friends of Alva Taylor will remember him for his wide interest in all that concerns human welfare. They will remember him also as a pioneer leader of rural churches, as an inspiring college teacher and as a man of clear vision and strong courage. They will recall especially his warm, friendly spirit and his ability to win to himself many who might disagree with him seriously. He stood valiantly for what he believed to be right. In doing this he did what some social prophets too often fail to accomplish. He so maintained within himself a spirit of good will that it became apparent to others and influenced them.

More Members, Fewer Ministers

A SERIOUS contradiction in American church life today is the steady growth in church membership on the one hand and the decline in numbers of young people preparing for the ministry on the other. With the growth and shifts in population and with new churches established, this contradiction becomes more and more apparent. Church members generally know of the needs for new churches. They are not as keenly aware of the growing crisis they face as programs for recruiting and training of ministers lag behind.

The latest figures from the U.S. Office of Education confirm the fear that training of church leaders is on the decline. All American colleges and seminaries in 1955-56 awarded 4,397 Bachelor of Divinity or equivalent degrees. This was a loss of 127 over the year before. The number of master's degrees in the field of religion dropped from 693 to 620 in the same period. Earned doctorates in theology fell from 149 to 121.

When we turn from the seminary and graduate school, the picture remains much the same. Bachelor's degrees with majors in religious education and Bible dropped from 3,189 to 2,893. The number of Master's degrees in religious education fell from 581 to 355. Doctorates in this field dropped from 61 to 38.

Responsible church leaders have been aware of this problem. And they have been at work on it. Among Disciples of Christ, for example, the Board of Higher Education and The United Christian Missionary Society along with colleges, seminaries and state societies are uniting in comprehensive plans for recruitment and guidance in church vocations. Church members generally need to concern themselves with this highly important problem. We need to ask what we ourselves can do about it as individuals and together.

Besides, It Doesn't Work

BOOK banning is bad business. And yet there seems to be an irrepressible tendency on the part of many people to become so righteously indignant over some book that they feel they must try in some way to suppress it. So, they try to get it banned from their city library. Or they want some church organization to put it on a "black list." Or they urge the school board to see that it is kept off or taken off any reading list the schools may have.

All sorts of reasons are offered by those who want to ban books. Many would be really funny if the whole affair were not so serious. One person was excited over the subversive effect of the old story of Robin Hood which has been part of the folklore of many generations of boys and girls.

A RECENT effort at banning books—and which for the time has succeeded—took place in New York. There Mark Twain's famous *Huckleberry Finn,* which has delighted so many youngsters, was taken from the approved lists for elementary and junior high school children. The reason given for the banning was that it was "racially offensive" to Negroes.

We question seriously whether any considerable number of representative Negroes would approve the action of the New York board.

We cannot help wondering how many of those who are trying to keep youthful readers from the delights of Huck Finn have actually read the book. Or if they have read it recently enough to remember it accurately.

The objections raised by the critics center in the portrayal of the slave "Jim" in this story set in the slave state Missouri. Besides being a slave, Jim talks in ungrammatical dialect. But, as the *Christian Science Monitor* asks: "What else could he have been in the South in the 1840's?"

There is a further reason for wondering if the critics of *Huckleberry Finn* ever read the book or read it with understanding. It is that, despite his limitations, Jim is one of the real heroes of the book. He has an inner dignity, integrity and genuineness not seen in some of the other characters of the book. Characters who happen to be white.

ONE specific reason given for the banning of *Huckleberry Finn* in New York schools is that it uses the objectional term "nigger." No one today who wants to avoid the charge of being vulgar or malicious would so refer to Negroes. Certainly, such ignorant practice would not be condoned in any self-respecting school system. It is another matter, however, to throw out books just because they contain expressions which do not conform to today's standards.

Objections of this sort, if carried to logical extremes, would call for misinterpreting history and rewriting much literature. This would eliminate many classics from reading lists. Among those excluded, for example, would be *The Merchant of Venice* whose Shylock is portrayed by Shakespeare as a crafty and unscrupulous Jew. Surely we do not want history and literature done over in any such manner.

We are glad to note that the American press has generally deplored the New York action. This comment from the *Christian Science Monitor* is typical:

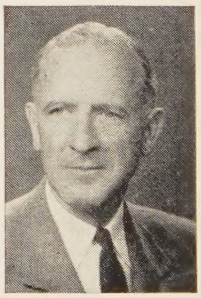
"Any Negroes who object to *Huckleberry Finn* or *Old Folks at Home* should ask themselves whether their status in American society is likely to be the better for trying to become imitation whites or finding pride in being Negroes—in appreciating all the best in their own heritage and preserving it."

The *Kansas City Star* says that the action of the Board of Education in effect patronized the Negro race. "It implies such racial insecurity that the New York school pupils must be shielded from a literary slice of life from the now remote era of slavery."

No intelligent Negro we know approves any such patronizing action.

Quite apart from this particular case, the blacklisting of books is both wrong and stupid. We hazard the guess that, as a result of the recent discussion, hundreds of thousands of people will read *Huckleberry Finn* again. And thousands of New York school children whose interest has been aroused will discover in it the charm of Mark Twain. Book banning, like book burning, is bad business. And besides, it doesn't work.

Builders Together


Dr. Pearcy

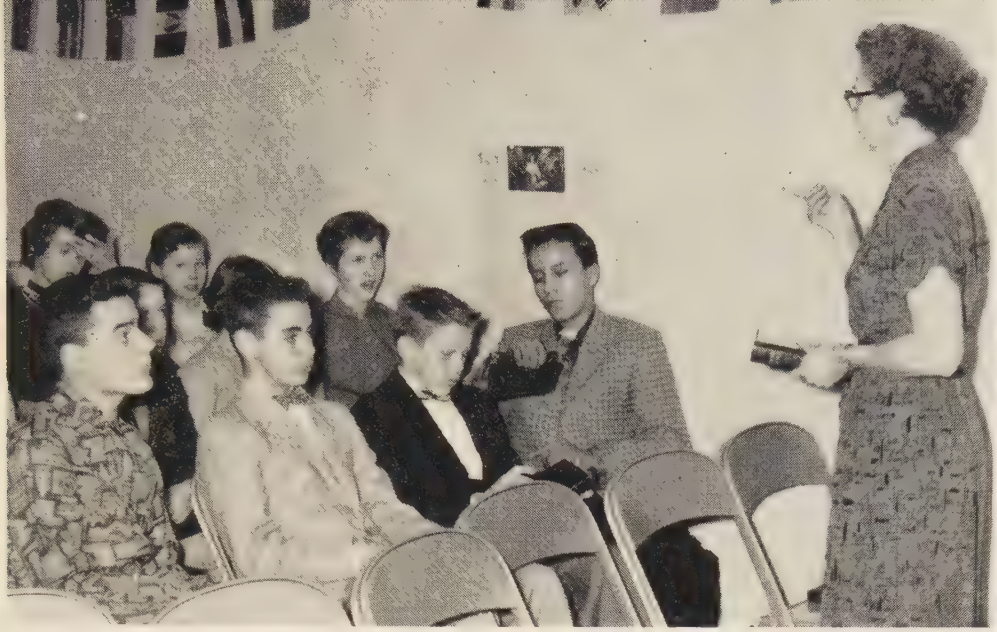
From its beginning in 1883, the Board of Church Extension has had one increasing purpose —to help our churches, both young and old, to finance and plan their buildings. The better the building and the more sensibly it is financed, the more effective the program. That means better teaching, more meaningful worship, happier fellowship and greater concern for the church's outreach.

But the building is not enough. People must be informed. They must be challenged. That is where WORLD CALL comes in! It does both and does them well. That is why Church Extension has been linked with WORLD CALL from its beginning.

Church Extension wants WORLD CALL in *every* home. That is why its trustees enthusiastically approved the *World Call Every Home Plan.* Because WORLD CALL through its pages tells not only the building story, but the story of all the concerns of the church within the community and around the world.

Our job is to create better buildings. WORLD CALL helps build better-informed people to use them. We are builders together.

—WILLIAM T. PEARCY
Executive Secretary, Board of Church Extension



More effective use of facilities "more than answered" the problem of overcrowding at Kern Park Christian Church in Portland, Oregon, report teachers such as the one shown at left with a group of youth. Within two years after the church dedicated its new building, membership increases forced leaders to adopt a program of dual Sunday worship services and church schools. Under the new program more leaders are serving and attendance is rising steadily. Worship services are held at 9:45 and at 11 o'clock. Sessions are held during both periods for nursery age, kindergarten and first-year primary.

Overcrowding Is No Problem!

Church Experiments and Finds Double Sunday School an Effective Answer

By ORA SHELTON*

DUAL services of worship—at 9:30 and 11 o'clock—had for several years been a year-around plan of University Christian Church in Fort Worth, Texas, when the double church school plan was introduced in the fall of 1954. For at least two years the education committee had been giving attention to the fact that our new education building was already overcrowded. There had been some rather cautious discussion in committee meetings about a dual plan. Members of the committee had been alert to magazine articles and had made inquiry of other churches using this new plan in various forms.

Two factors seemed to bring definite action. We increasingly received comments that pupils were unhappy and were beginning to dislike church school because "there were too many children" and "it was so noisy they couldn't hear the teacher." The precipitating factor might have been the announcement by one of our best trained leaders that "unless something is done before another promotion time, you can count me out!" It sounded like an ultimatum. And it was honest. We felt that this teacher was expressing the frustration of many other good leaders. Perhaps we had reached the "point of diminishing return." Something had to be done.

Our committee already knew that every square inch of space was in use each Sunday morning at the traditional 9:30 period. A study of the records revealed that in some classes where our maximum attendance should be twenty-five, forty or more frequently attended. In other rooms, where the maximum for efficient teaching should be twenty, thirty or more would be present.

With a happy experience of dual worship services as background, the education committee sent letters of explanation and exploration to all families, asking them to check a questionnaire and return it within two weeks. In addition to stating the hour at which they preferred to be enrolled, they were asked if they attended the service of worship and at which hour they attended. Response to this late springtime mailing was only fair. Many families checked that they preferred to come at 9:30 but could come at 11:00 if requested to do so. Several added such comments as: "We prefer the early service, but would be willing to

The Challenge of Growth

CHURCH leaders across the nation have in recent years reported a common problem—overcrowding of Sunday church school facilities. One reason is the increase of the birth rate in the past few years. Another is the fact that Disciples of Christ have been providing much more attractive church schools, with new buildings and equipment, better trained leaders, and improved curriculum and educational activities. Young families in larger numbers are bringing their children to church school.

What is the answer? How shall the churches provide for the increased enrollments? It is clear that they cannot afford to provide the recommended square footage per child for an adequate Christian education program, to be used only one period a week.

The story and pictures on these three pages give an indication of the kind of solution that is being found by the churches. Churches are experimenting with varying forms of dual Sunday schools, for a part or all of the church school departments. Double worship services are widespread; dual church schools now are growing in number.

*Miss Shelton is director of religious education at University Christian Church, Fort Worth, Texas.

Mrs. Ray Hite, wife of the pastor of Cleveland Heights Christian Church, Buffalo, New York, teaches in a partial kindergarten during the first worship hour—9:00—when classes are held for children up to 12 years of age. A second church school session for all ages is at 10 o'clock and a second worship hour begins at 11 o'clock. The plan has brought a thirty per cent increase in both church and Sunday school attendance.

do whatever is best for the church and for our child." "Any time that is most convenient for the church is fine with us."

Studying the replies, we felt that it would be difficult to add second-hour sections of all classes, so we began where the need was greatest and where we felt there would be a satisfactory nucleus of enrollments.

A second letter was sent in the late summer, giving further explanation of the development of our plan to add second-hour sections of Nursery II, Kindergarten and Primary I at promotion time. Families who had children only in the above age or grade groups were asked to come at the later hour if at all possible. We tried to honor all requests for enrollment at the earlier period.

Beginning Was Very Modest

So our beginning was very modest. That first year, the Primary I class had a very small enrollment, and at times we felt this was a handicap. In her evaluation one mother wrote, "My child has objected several times that there were only a few there. This was only when the attendance happened to be four or five in the class." This small class was a delight to the teacher, who felt that she could give more individual attention to the children. Another mother wrote, "I feel my child has more individual attention. He has greater opportunity to express himself and to finish activities during class period." Reducing the size of the 9:30 section by even one-fourth was a great help.

As plans were made the second summer families who had been coming at 11:00 o'clock were asked to indicate whether or not they were willing to be enrolled at the same hour the following year. Most of them were, enthusiastically. In reply to the questions concerning what the families had liked or disliked about the later period, comments included:

"In a smaller class the teacher and child can become better acquainted. Therefore the child shows more interest in his class."

"We have liked the leisurely Sunday morning breakfast and family gathering without the usual rush and confusion of the week-day mornings."

You may be sure we were grateful to the family who replied that they "liked everything" and "disliked nothing" about the new plan! We also had such comments as:

"It is very difficult for me to get the children dressed for this late hour, once they are engrossed in play."

"We prefer to come early, so we can eat out at noon without having to wait in crowds with our two small children."

With a year of experience behind us, we doubled the number of "second hour" classes. At promotion time we reached down one age, to include our two-year-olds, and we moved up one grade to keep the boys and girls who had had a year of experience at the later hour as Primary I and who were now Primary II. We also found that it was wise to divide the Kindergarten children because of the large class and the wide age spread.

Changes Can Be Made!

Within another year we learned that changes can be made at times other than promotion! No new classes had been added at the beginning of the third year, except to promote the Primary II's to Primary III. In the Junior department our greatest crowding was in fourth grade, and with the help of an efficient departmental superintendent, a second-hour section of Junior I was added at the beginning of the winter quarter. A year later, also in mid-winter, pressure in the youth and upper Junior areas demanded action. After polling the young people, it was determined that we could and should complete the dual plan through Senior High, in the middle of the year. All adult classes continue to meet at 9:30 and all college classes at 11:00 o'clock. Important adult classes are also held on Thursday evenings.

Although it took three years to complete the dual plan, we now have closely graded classes from Nursery I through Senior High at both 9:30 and 11:00 o'clock. There is not yet an equal distribution between the two hours. Perhaps the tradition that "church school meets at 9:30" has a strong influence. But as a new "generation" of eleven o'clock pupils grows up, we predict that there will be a more nearly equal enrollment. In a few groups we now have the larger enrollment at 11:00 o'clock.

Continues During Summer

We have kept the dual schedule through the summer months even though some second hour classes have dropped to a low attendance. During leaders' vacations there have been some combinations of classes within departments, at either hour, but no change of schedule.

What are some benefits?

First, families come to the church together, at the hour of their choice. As a rule, while the parents are in the service of worship, the children are in class. As one mother wrote, "All four of us enjoy the feeling of family unity we get from going to church together." And, also, families who find one hour best this year may prefer to change next year.

Second, leaders are happier and more efficient. Teachers are more willing to assume leadership in a class

of reasonably manageable size than when it is overwhelming. There is more opportunity to become acquainted with the pupil and his family. When teachers already had more pupils than they could accommodate, there was a tendency to neglect follow-up of absentees and new enrollments. Our leaders seem to feel more satisfaction of achievement than before. Some leaders like to attend early worship and to teach later. For others the reverse is true.

Third, children and parents are happier. One family wrote, "With a small child in the family, requiring early morning attention, the eleven o'clock hour has been a lifesaver for us. Our four-year-old has enjoyed the smaller group and the individual attention she receives."

Stewardship of Facilities Recognized

Fourth, stewardship of facilities. Obviously more pupils can be accommodated in two sessions than in one. Theoretically twice as many may be served, but practically there will probably not be a fifty-fifty distribution. Surely it is good stewardship of facilities to use them twice on Sunday morning, not once, and to make facilities and leadership available at a time pupils can come. We have found that some children who seldom attended at 9:30 have quite good attendance records now at the later period, and their parents are coming to the service of worship.

What are some problems?

First, there is that of "visiting around," or rotation of hours. Despite urging of families to attend regularly at the hour for which they are enrolled, there will be some rotation. This creates some problems of records and materials. Although such visiting is not encouraged it certainly is tolerated, for coming occasionally at a different hour may make the difference between attending and being absent. As we have opportunity we try to emphasize the fact that probably only the room will be the same at both hours. There will be different groups of pupils, different leadership, and although the unit of study is likely to be the same, the class session and the activities may differ.

Problem in Rooms

Second is the problem of room arrangement and supplies. Teachers are free to come during the week, individually or cooperatively, to arrange the rooms for Sunday. But the teacher of the early hour does have the advantage here. The short time between 10:40 and 11:00 does not permit adequate "clean up" and rearrangement, especially for younger groups. In some classes the early comers can assist in preparation for the second hour. A leader may leave materials in readiness in advance, to find that another group depletes the supply. This could, of course, cause friction, but we encourage very close cooperative planning which can strengthen the fellowship of leaders.

Third is the question of class or worship service. Each family is encouraged to make it possible for all upper Juniors and youth to participate in both church school and the service of worship. However, for some families there is a temptation to make a choice. Pupils who live near the church may walk, or parents may be willing to make two round trips. But for those who come from across the city, one round trip for the family seems to be the maximum. In some families there are young children who should not remain during both sessions. In other families, the parents attend an adult class, serve as ushers, sing in the choir, or give leadership in the church school while their children are in classes. These families attend the service of worship at the other hour. This is heartily encouraged.

Problem of Administration

Fourth, there is a problem in administration. To make it possible for every leader to attend one of the services of worship we do not ask a person to teach at both times, and we try not to ask the same person to administer all classes of a department at both hours. In some instances there is a great need for coordination of several age or grade groups.

Can children attend both hours? If the parents feel that it is not too long a time, anyone from the youngest baby through Primary Department may remain both hours. We try to urge careful consideration of the child's own needs and adjustments. Allowances for previous work are made. This problem is not peculiar to the dual church school but is always present.

We are still seeking answers and experimenting. But we, like a number of other churches, have found additional breadth and depth in Christian education through the dual church school.

This once-crowded classroom in the church school of Webster Groves Christian Church, Glendale, Missouri, now seems more comfortable and provides a better setting for sound Christian education. The easing of crowded conditions in this church's modern building was made possible by the adoption of a dual church school—at 9:15 and at 10:45.

—Photo by Alfred Berndt

Donald Salmon, John Paul Pack and Earl Van Doren discuss the merits of Mr. Salmon's camera at the Camp Naches conference.

Disciples Seek New Depths of Spiritual Power

By SAMUEL F. PUGH*

ADJECTIVES such as *uplifting, inspiring, timely* and *practical* were used in appraisals and comments by those who attended the first spiritual life conferences of Disciples of Christ this year.

For several years Disciples have expressed a need for some kind of retreat where those interested might assemble to evaluate their own spiritual progress and to discuss common problems.

What seems to be an effective answer to such requests took form during the past summer in two experimental conferences, one on the campus of Culver-Stockton College, Canton, Missouri, and the other at Camp Naches in the Cascade Mountains of Washington state. Each conference ran from Tuesday noon until Friday noon, allowing those who attended to participate without being away from their churches over a week-end.

Fifty-seven were present at the first conference and eighty-four at the second. Eight states were represented at each. Age spread was quite uniform, except there were fewer high school and college young people than had been anticipated. There were more women than men, partially because the men were confined to their work during week days.

There were no "headliners" or star guests. Seven Disciples of Christ—one of whom served as registrar—made up the leadership team for the spiritual life conferences. Presentation of an idea to the total group was followed by discussion, which in turn was followed by a continuation of the discussion in six separate groups. Then there was time for each person present to consider the implications of the findings for him personally.

*Mr. Pugh is national director of church development in the department of church development and evangelism of The United Christian Missionary Society.

Mrs. Rosa Page Welch speaks at a vesper service which was held during the spiritual life conference at Culver-Stockton College.
—Culver-Stockton News Photo

Spiritual Life Conferences Hailed By Participants as a Valuable New Program Which Will Help Disciples Strengthen Their Own and Their Communion's Spiritual Foundations

—Photo by Alfred Berndt

A. Dale Fiers evaluates a prayer as he sits alone in meditation. The writing of prayers was an "assignment" at Camp Naches.

Some of the subjects considered were "Discovering God," "Our Need for, and Ways of Group Devotions," "Our Need for, and Ways of Personal Devotions," "Disciples' Convictions and Beliefs," "Discipline," and "Deepening the Spiritual Life of Our Own Churches—and the Brotherhood."

A feeling of well-being and personal achievement as well as attitudes of sincerity and humility permeated the week's activities. Those who were there requested that the conferences be continued and expanded to reach all parts of the nation. Plans are now under way for a continuation of what could become a vital influence for new power among Disciples of Christ.

If one were to enumerate the value of such conferences one might do so in some such form as this:

1. They offer individuals a suitable time and place to face personal needs and evaluate their achievements in light of their responsibilities and opportunities.

2. They reveal a need for undergirding local church organization, program and personnel with something more than method and promotion.

3. They help the brotherhood of Disciples of Christ to evaluate its own spiritual foundations and consider ways in which those foundations can be made more stable and lasting.

The photos on these pages portray some of the activities and atmosphere which were part of the spiritual life conferences. In the photos are shown some of the leaders of the conferences as well as participants. However, the dividing line between the two groups was not sharp. The leaders who worked in the teams—delivering addresses, guiding discussion groups, and participating in every phase of the conference program—were themselves seeking a new depth for their own spiritual lives. All were involved in an experience of growth.

In the conferences one could sense the deep hunger of all participants for such a fellowship. There was no procedure followed that would not be in keeping with Disciples' tradition and yet there was such a freshness of thinking and such an eagerness for delving into the subjects discussed that it was encouraging to those who made the plans and who were in charge of the conferences.

As the spiritual life conferences grow in number and reach more geographical areas they should become even more of an "uplifting" and "inspiring" force in all phases of the life of the whole communion of Disciples of Christ.

Four missionaries of Disciples of Christ who are now in the United States assemble for a discussion during the spiritual life conference at Camp Naches, Washington. Left to right, they are Ned Roberts, on leave of absence; Miss Goldie Ruth Wells, retired; and Dr. and Mrs. Douglas Corpron, on leave of absence. These missionaries were among the eighty-four ministers and laymen who attended the camp, one of two pioneer spiritual life ventures undertaken by Disciples this year.

—Photo by Alfred Berndt

WORLD CALL

At Thanksgiving time we ought to celebrate

American Dependence Day

By RICHARD E. LENTZ*

ANNUALLY on July 4 in the United States we celebrate American *in*dependence. On the fourth Thursday of November in most parts of the country we recognize American *de*pendence. As citizens of one of the great nations of the world we acknowledge that God is the source of our life and that we are responsible to him as a people.

Unfortunately, for many Americans Thanksgiving Day is more holiday than holy day. If the trend in Thanksgiving observance indicates a weakening of our sense of national destiny under God, it is cause for alarm.

In reading United States history one can hardly fail to be impressed by the extent to which the Christian faith and the Christian church were formative influences in the early decades of our national life. The Bible—or parts of it—was the first public school textbook. Town meetings for the discussion of civic and world affairs were held in the church sanctuary. State documents and public speeches of national leaders clearly and specifically reveal a feeling that our national origin as well as our responsibility was centered in God.

Need Citizenship Education

It is appropriate, then, during the Thanksgiving season for Christian educators to review the contribution to responsible citizenship of the Sunday school, youth group or special conference. Rising delinquency and crime rates in America are an indictment of the churches and of Christian education along with other community groups and forces that profess to develop character and integrity. Poor citizenship attitudes are not found exclusively among delinquents or criminals. The "litterbug," "tax cheater," "no-show voter" along with millions of "respectable" law violators need further citizenship education.

The church does not have exclusive responsibility for developing Christian citizens. Christian families have an obligation to the nation in this regard also. The family is the first group to which most people belong. Within its life therefore may be learned basic fundamentals of social responsibility. Observance of Thanksgiving by Christian families may include self-examination to determine how well family members are being trained to live as Christian citizens of the United States.

On the basis of what has been said, here are several suggestions for Thanksgiving observance by the church and Christian families.

A period of worship should be held at home or in church. Conduct a group singing period using hymns that stress patriotism or Christian obligation to the state: "Battle Hymn of the Republic," "O Beautiful for Spacious Skies," and "My Country! 'Tis of Thee." Speak a series of sentence prayers for our President, the United States and our people. Develop together a litany of family thanksgiving and commitment. Express your family's gratitude for and dedication to the "land of the free and home of the brave."

Vacation Travel

A church family night program of deep significance can be organized around family vacation travel to places of historical interest. Such places of historical interest are to be found in all parts of our country. Every year thousands of families become aware of the rich heritage they share. They must be confronted with their obligation to rear children worthy of America.

One development in family life that is gaining in prevalence is the practice of family discussion or study together. Thanksgiving provides an incentive for study by the family of social issues. They may read aloud a book such as *Delinquency—Sin or Sickness,* by Richard V. McCann, or *Through Baffling Eyes of Youth,* by John K. Donahue, and discuss it afterwards about the dinner table. *The Why and How of Discipline,* a new Child Study pamphlet, might be used for church parents' discussion during November. Either a family or church group might wish to talk about *"In God We Trust*—Says the U.S. Coin!"

How Successful Are We?

Non-church organizations increasingly seek to measure the success of their programs. Thanksgiving could be used for this purpose by family or church groups. How successfully are we developing persons with a sense of civic responsibility based upon Christian convictions? Throughout the church program are we as inclusive as the U.S. Constitution, or do we practice sex, class or racial discrimination?

Thanksgiving Day is an occasion for the Christian church to face her stewardship. She must be conscience for the state, to be sure, but also she must develop as citizens for the state persons dedicated to God and their fellow man. America, as she has been in the past and as we know her today, depends upon God—and upon citizens who know and serve him. Thanksgiving Day dramatizes dependence.

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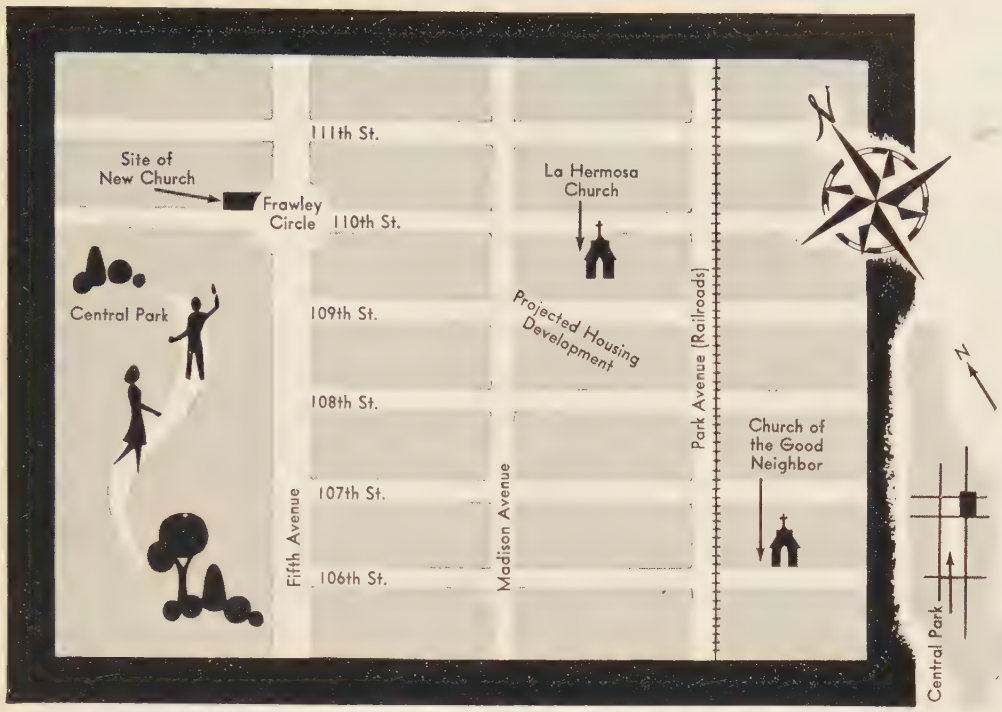
*Dr. Lentz is national director of family life in the department of religious education of The United Christian Missionary Society. This article, one of a series on the Christian family, will be of special interest to Christian Women's Fellowships and other church study groups.



At left is shown a section of East Harlem in New York City where *La Hermosa* Christian Church serves its Puerto Rican neighborhood. Site of the projected church is shown in Frawley Circle above the northeast corner of Central Park. Inset at lower right shows the park in relation to the whole of Manhattan Island. The present location of the *La Hermosa* congregation, at 66 East 110th Street, is shown by a symbol.

—Drawing by Jim Bradford

Puerto Ricans on Fifth Avenue

Disciples Face an Unprecedented Missionary Challenge in New York City

By LOUISE MOSELEY*

FIFTH Avenue, New York City, is associated in most people's minds with smart shops, the Easter Parade and fine buildings. But there is a section of the avenue, toward the northeast end of Central Park, where the glamor begins to "peter out." Glass and stone facades give way to sooty brick walls. Sidewalks become littered and smells of refuse hang in the air. Nurse-maids who watch small charges in the south park playgrounds tend to disappear, leaving a different set of children to scamper freely on its own, toward the north end of the park.

In this section of Manhattan, thousands of Puerto Rican families have settled on the edge of East Harlem. It is a new concept to think of Puerto Ricans on Fifth Avenue. For that matter, it is something new for Disciples of Christ to consider locating a church on this famous street. Yet, at the corner of Fifth Avenue and 110th Street Disciples of Christ have plans for a new church building. It will house the Puerto Rican congregation of *Iglesia Cristiana La Hermosa,* literally translated, Beautiful Christian Church.

La Hermosa church conducts worship in a four-story, twenty-foot-wide building at 66 East 110th Street. This location is one and one-half blocks from the site of its proposed new church and lies directly in the path of a sweeping slum clearance program. Demolition of tenements in East Harlem is moving steadily toward *La Hermosa's* present building, where, in a few years, James Madison Houses will stand.

Better housing is one of the prior needs of families in East Harlem. Within a mile radius around *La Hermosa's* present church site, 396,000 people are crowded into four-story flats, according to the New York City Housing Authority. About one-third of these families are Puerto Ricans.

Commuters and other travelers entering New York City by train from the north obtain a fleeting glimpse of the congested neighborhoods of East Harlem. But that brief sight is sufficient to discern the need for housing developments.

Train Traveler Can See East Harlem

Just before his train disappears into the tunnel that eventually opens into Grand Central Terminal, the traveler can see East Harlem from the window. In the area where old tenements still stand, hundreds of children play amid moving street traffic. Grown-ups visit on fire escapes. Young people gather around flights of steps that lead from doorways down to the sidewalks. There appears to be a comradeship among many of the people as they lean out of upper-story windows and call down to friends on the streets. What they are doing chiefly is escaping from miserable conditions inside their apartments.

Occasionally a sack of trash sails out of a fourth story window into the courtyard below. Alleys and streets are strewn with orange rinds, bits of paper and broken glass. A wisp of smoke reveals an inconspicuous bonfire where a vendor burns refuse in the gutter. Despite the city's anti-littering campaign of recent years, the

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streets of East Harlem still look ill-kept. Indoors, it must be impossible for housewives to keep their flats clean when there is no hot water, plumbing often does not work, and rooms are jammed with several times the number of persons that they can safely accommodate.

Violence makes news from time to time in East Harlem. Teen-age gang fights and adult delinquencies cause Police Precinct 25 in this section to be one of the busiest in Manhattan Borough. The people have other troubles. Puerto Rican industrial workers file complaints against the exploitation they suffer from local trade unions. Families report to the City Housing Authority that landlords take advantage of them, refusing to furnish heat, or make repairs, or control rodents in the crumbling old tenements.

Public Housing Is Changing Picture

Public housing developments are changing the picture as rapidly as apartments can be built. Carver Houses, now nearly completed from 99th to 106th Streets, provide clean apartments for low income families in buildings eight to ten stories high. Plots of grass, protected play spaces, systematic garbage and trash disposal, hot water and plumbing that works offer people of varying racial backgrounds more livable quarters than they have ever had in this district. By the time the current slum clearance program is completed, nineteen housing projects are expected to stand within a one-mile radius of *La Hermosa* church. Even this large housing program will not displace all of the slum dwellings in the area.

Churches and community centers, also, are helping to change the picture in this overcrowded section of New York City. One interdenominational center, Church of the Good Neighbor, is accomplishing a program of the magnitude that *La Hermosa* might attempt if it had a more adequate building and a larger, trained staff. A project of the New York City Mission Society, Church of the Good Neighbor has a five-story building at 155 East 106th Street. Its minister, Rafael Cotto, is a Disciple of Christ. He serves an English-speaking (young adult) congregation and a Spanish-speaking congregation (mostly older people), together totaling 500 members.

Community Center Sponsors Work

Good Neighbor's community center sponsors a medical clinic, social service and home visitation programs, released time religious education classes, and supervised recreation. A credit union helps members with loans and teaches them the importance of saving. A housing clinic at the center hears complaints of tenants and takes valid grievances before the City Housing Authority. Church of the Good Neighbor has a staff of seven men and women who are trained for their specialized assignments.

La Hermosa Christian Church is seeking to meet spiritual and social needs of families through similar services. The church membership totals around 300; but with only one minister and one community service worker on its staff, functioning in a tiny twenty-foot-wide building, and with only one church body behind it, *La Hermosa's* program is on a smaller scale than the cooperative missionary effort of Church of the Good Neighbor.

Services that *La Hermosa* renders in spite of its handicaps are a credit to the devotion and enthusiasm of its lay leaders. Pastor Apollonio Meleccio and community service worker, Mrs. Carmen Gonzalez, are backed by imaginative, evangelistic church members. They continue to bring people into the church, even though they know that they are about to lose their building.

Renders Social Services

In addition to its spiritual ministry, *La Hermosa* church is rendering social services to people in its neighborhood. Among these services are home visiting, personal counseling, and referral of people in need to the proper health, welfare, housing and employment agencies.

The members of *La Hermosa* are good stewards. When they were without a minister for six months in 1957, church attendance and offerings stayed up at the previous level. The church is self-supporting and has a building fund. *La Hermosa* retains the services of an architect who has drawn plans for a contemporary style church and center building on Frawley Circle.

Construction in New York City is expensive and out of reach for a group of 300 persons whose annual family incomes are in the $2,400 to $4,000 bracket. An adequate church and center building is expected to cost half a million dollars. The Puerto Rican congregation could not possibly undertake the project alone.

Because it represents a missionary challenge, Disciples of Christ assembled at Des Moines, Iowa, in 1956 voted to help underwrite a program of more adequate church housing for Spanish-speaking Disciples in New York City. A start was made in the 1956 Week of Compassion, when churches contributed $62,000 for Spanish-speaking church housing in New York. A committee of thirty-five brotherhood leaders is carrying forward plans for developing the program, in which *La Hermosa* plays an important part.

Seek Expanded Community Program

Another committee of leaders is organized in New York City for the purpose of underwriting an expanded community service program in connection with *La Hermosa* church. Samuel Guy Inman and Jesse M. Bader are at work on this project to secure assistance from persons who are interested in the welfare of Puerto Ricans. Among the outstanding people whom they have enlisted in support of the project is Señora Ines M. de Muñoz Marin, wife of the Governor of Puerto Rico.

Nearly 600,000 Puerto Ricans live in New York City, making it the largest Puerto Rican city in the world. The challenge of the Puerto Ricans' needs and the potential for a strong church offer Disciples of Christ an opportunity to serve and grow in New York as they never have done before.

A church of the Disciples of Christ on Fifth Avenue? Puerto Ricans worshiping on Fifth Avenue? Of course these things are possible, and in these possibilities exists an unprecedented missionary challenge for the brotherhood.

"The Credit Goes to the Quarterly"

Because Church School Lesson Materials Are So Important, Careful Preparation Is Needed

By D. ALLISON HOLT*

MONDAY morning breakfast isn't always the most cheerful meal of the week for any family, but for Harry and Mary this Monday morning was different.

"Harry, you know I'm still thinking about the way Mr. Hargrove presented his Sunday school lesson yesterday. I tell you, the way he got everyone to express himself in the buzz groups was really something."

"Yes, why, even Helen was expressing herself and I've never heard her state an opinion before. Where do you suppose he got the idea anyway?"

"I don't know, Harry, but I'm going to call him and talk to him about it. I think that when we enjoy something like that we ought to let Mr. Hargrove know about it."

And so she called him right after she had completed her household chores. "Harry and I both appreciated so very much your lesson presentation yesterday," she complimented him.

In his modest way he said, "Well, thank you, Mary, but of course some of the credit goes to the quarterly for the help it gave me."

"That reminds me," she queried, "I've been meaning to ask who writes the lessons in the quarterlies."

Author Is Lifesaver

"Mary," answered Mr. Hargrove, "you've put me on the spot. I really haven't noticed who the author is, but I do know that he is a lifesaver for me. I couldn't get very far without his help. Don't misunderstand me. I don't just use his ideas; I try to generate my own, but he sure gives me a lot of help."

"I'd be interested in knowing more about how we get our quarterlies," she said. "Do you know how they are put together? I mean, who thinks them up?"

"I'm afraid I don't know much about it, Mary. Why don't you talk to our minister, Mr. Manz?" Mr. Hargrove's suggestion was all the motivation Mary's enthusiasm needed to spur her on to her second phone call.

As it happened, Mr. Manz knew that Mrs. Madge Prince, as a director of Christian education, had been to a meeting of the Christian Education Assembly, and so he suggested a conference for Mary and himself with Mrs. Prince to talk about it. Mary thought Mr. Hargrove might be interested, "Oh, yes, I think that Harry would want to be in on it, too." So it was that Mary became involved in making the arrangements for a conference.

It was a few nights later that the five gathered at Harry's and Mary's to talk about "curriculum."

"How in the world do we get our church school materials, Madge?" Everyone had just gotten seated when Mary blurted out her question.

"Mary, that was one of the most surprising things I discovered when I first attended the CEA (pardon me, those letters stand for Christian Education Assembly) that curriculum begins right here in our church. Do you remember a few years ago . . ." Madge became aware of Mr. Manz wanting to speak.

"Madge, I'm afraid what you were about to say is going to be lost to us unless you explain what you mean by the Christian Education Assembly, or as you said, CEA."

"It can be looked upon as a group of people making a study of all our Christian education curriculum materials and program items."

"What do you mean by curriculum?" Mary interjected.

"Curriculum includes church school lesson materials, leadership training materials, program tools, and even some so-called promotional items. I can see, Mr. Manz, the question in your mind. You are wondering what is meant by program. Well, materials are written suggesting ways churches can cooperate in projects. This is called 'program' and many of these suggestions are discussed in CEA."

"I suppose this CEA is a very select group," Harry asked.

Exchange of Smiles

"Yes and no, Harry. I'm on it, you know!" This caused an exchange of smiles.

"Well, I mean, I suppose it's mostly 'big shots' and a few more competent local staff people like yourself, Madge." Harry was trying to recover.

"Thank you, Harry, but I'm afraid that I'll have to answer yes and no. Yes, they are select in that everyone is chosen because of his qualifications and abilities to work. No, in that there isn't anyone who has an attitude of being a 'big shot' as you just indicated. Do you have some shelf paper, Mary? You will remember these better if you can see the names of the groups instead of just hearing them. Oh yes, I'll need a crayon, also.

"There are a total of 113 members of the CEA. Thirty-six of them are lay people and staff personnel from local churches such as ours. I'm one of the thirty-six." Madge wrote at the top of the shelf paper

Total CEA Membership—113

36 workers from local churches; 10 college and seminary professors; 5 representatives of state religious education staffs; 2 from Unified Promotion; 2 from the Board of Higher Education; 5 from the National Benevolent Association; 4 from the National Christian Missionary Convention

14 from the department of religious education of The United Christian Missionary Society; 5 from the department of missionary education; 5 from

*Mr. Holt is assistant executive secretary of the department of religious education for The United Christian Missionary Society.

WORLD CALL

the department of social welfare; 1 from administrative department (president); 2 from the department of Christian Women's Fellowship; 2 from the department of Christian Men's Fellowship; 2 from the department of church development and evangelism; 2 from the department of audio-visual services; 3 from the division of world mission; 2 from the department of resources; 1 from the division of home missions and Christian education (chairman)

7 from the department of church school literature of the Christian Board of Publication; 2 from the department of church school sales; 1 from the administrative department (president)

"There, can anyone add that column of figures to 113?"

"I added it as you listed them, Madge. Yes, it totals exactly 113. I sure didn't know all of that was involved in my church school quarterly," Mr. Hargrove's face showed his interest.

"More . . . Than I Thought"

"Mary, how about some coffee. Whew! There's sure more to this than I thought." Host Harry was taking over.

"Now, Madge," Mr. Manz moved on, "I took you off a statement you were about to make a few minutes ago; let me pick it up again for you. You were saying that our curriculum begins right here in our church. What do you mean?"

"You will remember a few years ago we felt that our primary material needed a little more family emphasis. Well, I took this idea to the curriculum committee and when the new material for primary departments came out there was increased emphasis on family life."

"Do you mean that all 113 people consider any idea or problem any church might have?" asked Mr. Hargrove.

Works Through Four Groups

"The assembly does its work through different groups. There are four altogether—children's work, youth work, adult work, and leadership and administration section. Each group considers those problems or ideas for its particular age or interest. The idea for the primary department, for instance, went to the children's section, while if you had a problem or idea, Ben (Mr. Hargrove), it would be referred to the adult section.

"The Assembly also draws on the National Council curriculum and program committees for ideas which are referred to proper sections."

"I see this working for us, Madge, since you are a member of CEA, but what about churches that aren't represented?" Harry was letting his coffee cool down a little.

"All churches can talk or write to their state director of Christian education, or the youth director or the children's director. Of course, one can write to the departments in The United Christian Missionary Society or Christian Board of Publication. All of these channels are open to all churches."

"I have a question, Madge, but we don't want to wear you out," Mary was aware of how interested everyone had become now that they were into the subject. "Do these 113 people actually write the materials, or what happens after they have discussed these ideas and problems?"

"I'm afraid, Mary," Madge was choosing her words very carefully, "that to attempt at one time to see the

(*Continued on page* 40)

MORE Americans today have more dollars with more purchasing power than people of any other nation (including our own) at any other time in history. From 1930 to 1950 (in dollars of 1954 purchasing power) our per-person income had risen from $1,030 to $1,670, or just about a two-thirds increase in real income in twenty years. The percentage of families in 1950 with an income of $2,000 or less (figured in dollars of 1950 purchasing power) was just about half what it was in 1935. Home ownership jumped 55 per cent from 1940 to 1950.

"Obesity has replaced the vitamin deficiency diseases as the Number One nutrition problem in the United States," said Dr. W. H. Sebrell of the U. S. Public Health Services in 1952. Our average consumption of tobacco has increased from 6 pounds per person per year in 1935 to 9½ pounds per person in 1953. We have more automobiles, more television sets, more bath tubs, more electric irons, toasters, washing machines, refrigerators and waffle irons than any other two or three nations on earth. Now more than 90 million of our people carry some sort of hospital insurance. In 1940, 10 million did so. The list of specifics is endless. The over-all impression is clear. The people of America are wealthy almost beyond imagination, and they are growing more and more prosperous as the days, weeks and months go by.

FOR Christians these facts have implications. There are economic implications. One of these is that economic plenty, with all the opportunities for a good life that physical well-being makes possible, is dependent upon a business and industrial system geared to production. One cannot share good things one has not produced.

A second is that the continued economic welfare of a nation is dependent, not only upon high production but also upon the widest possible distribution of the products of the economy. High wages, unemployment insurance and social security incomes for older people are a few of the devices that help to create a constant demand and ability to buy the products of industry. Christians cannot ignore economics when they think of the welfare of their fellow men here at home and in other countries around the world.

There are also moral and spiritual implications. One of these is that with so much wealth we dare not allow poverty and suffering to go on ceaselessly, either in our own nation or in the rest of the world. Despite our luxury there are still more than thirty million Americans living in families with incomes of less than $2,000 a year. In the world as a whole, the discrepancies between American standards of life and those of certain other peoples are so vast as to be appalling. Helping these people to achieve, in part, our standard of living is an American responsibility. It requires economic and technological know-how. It also requires a willingness to share. American Christians dare not, in the name of economy, slough off responsibility for the rest of the world and for the millions who are suffering from poverty and disease.

—RNS Photo

New Every Morning

A Thanksgiving Day Meditation

By DAVID H. C. READ*

YOU and I have been brought up under a great delusion. We have been born into an artificial, technical world—a very remarkable world where nature has been tamed and made to supply us with an infinite variety of food and clothing and accommodation and means of travel. By a miracle of human cooperation the necessities and many of the luxuries of life have been put at our disposal.

I come down to breakfast and pour myself out a cup of coffee. There it is—quite simple! But how does it come about?

The coffee was bought in a shop, and the act of buying involves the use of money and therefore the whole financial system of modern man. But how did the coffee come to the shop? Through a complicated commercial system of supply and by a system of transport over land and sea involving the cooperation of thousands of laborers, clerks, engineers, drivers, sailors, dockers, and others. And behind them lay the work of planters and pickers as well as other laborers about whose life we know practically nothing.

The moment I add cream to the coffee another vast system of human cooperation is involved, going back in the end to the birth of a calf in some part of the state. I stretch out my hand for a piece of bread—and another army of human ingenuity has been at work from the moment that a farm laborer dropped some seed into the ground. That is how we live—every moment of the day drawing on the products of our technical civilization.

And our delusion consists in this—that we imagine that this state of affairs is natural and permanent; that shops and water-pipes and electricity lines and plumbing and beds and carpets are our birthright. They may not have been in the beginning, but they are now and ever shall be, world without end. We take for granted a world where everything is "laid on." Food, clothing, education, health services, transport are now said to be "laid on"—conveying the impression of a society where everything comes through a tap.

But this world where everything is laid on is not the real world at all. I am not despising for a moment the achievements of modern civilization. (A new kind of hypocrite is the man who composes a violent attack on modern inventions on his typewriter and then drives in a car to deliver it on the radio.) I simply want to emphasize that our modern way of life, our complicated technical society, has screened us from the basic truth of our precarious position on this planet and our utter dependence upon God.

That is why I have taken a word from Jeremiah, a writer who lived in a more primitive society, who lived nearer to nature and real human natures and for whom little was laid on. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness."

You can't help feeling as you read the Old Testament that the people who lived then were conscious in a way that we are not of the insecurity of our tenure on earth. Floods and earthquakes, and famine and pestilence seemed always just 'round the corner, and time and again they looked at one another in relief and awe saying, "It is of the Lord's mercies that we are not consumed." If you read the prayers and sermons of our forefathers at the time of the Reformation you will find that they, too, had the sense of walking on thin ice, dependent from day to day, from hour to hour, on the sustaining hand of God.

The present sense of insecurity which haunts ordinary people is not a new burden laid specially on this generation. The only thing new about it is that it is based on a new and horrible power now within man's grasp—the power to lay civilization in ruins more speedily and totally than ever could be dreamed of before.

But Christian people ought not to be overwhelmed by this new feeling of insecurity. We should have known it before—known that men and women at all times are vulnerable beings, exposed to all kinds of dangers and preserved only by the providence and mercy of God. "It is of his mercy that we are not consumed." Perhaps the new fear that lies upon mankind is God's way of awaking us from the delusion that our modern civilization is the secure foundation, the rock on which we can rest our hopes.

We need to recover that sense of utter dependence

*Dr. Read is pastor of Madison Avenue Presbyterian Church in New York City.

upon God which we find in every book of the Bible and in the lives of all great Christians. We have to learn to rely finally on nothing but God and his mercy. And that's not easy. For we've got into the habit as a nation of thinking that reliance upon God is a kind of last resort. When we are called to a national day of prayer a kind of shudder goes through us as if things must have come to a pretty pass if such drastic steps are taken. We pray to God, both as a community and as individuals, when we are in a jam and can think of no way out. It is good that we should pray then, but we must remember that emergency religion has its limitations. You are not likely to have a strong and sure sense of God's mercy in a crisis if you have left him out of account in the normal run of life.

We need to be in training in our religion as in any other human activity. And that training consists in a habitual, regular remembrance of our dependence upon God. "It is of his mercy that we are not consumed, because his compassions fail not. They are new every morning." "New every morning." Isn't that a bracing truth to get hold of? The kind of training I referred to might well consist for us in a daily remembrance as we get up in the morning that our life, our health, our affairs, our friends, our concerns and worries are in the hands of God.

Habit of Regular Worship

Another way of remembering our dependence upon God is the habit of regular worship when we come together as a family of men, women and children and commit ourselves to God in prayer and adoration. And sometimes it is helpful for us to link our worship to some special instance of our dependence upon God. What better occasion is there than that of the harvest? For the harvest speaks the universal language of man's need. There may be a vast difference in agricultural methods from the mechanized harvesters of today back to the time when Ruth gleaned in the fields of Boaz—but the method is irrelevant. The harvest is still the harvest, the annual bounty yielded by mother earth to her children.

Another symptom of awaking from our delusion about modern society is that we have again become conscious of the harvest. Harvests are in the news. They are not just the subject of songs and paintings and poems. Throughout the world men and women anxiously await news of the harvest for upon it depends quite literally their daily bread.

Harvest Failure Could Mean Hunger

It is coming home to the most city-bred among us that we cannot take for granted that there will always be food in the shops or in the larder. A harvest failure on a world scale, the cutting off of our own supplies of wheat, a breakdown in the delicate mechanism of distribution and we should know hunger—not the petty discomfort of short rations but hunger—starvation. Therefore this day we come with sober gratitude into the church of God and give thanks, "for it is of his mercy that we are not consumed."

I have spoken of the need to remember our dependence upon God. I hardly need to remind Christian people that this spirit utterly possessed our Lord. He was very much aware of the importance of daily bread—there would never be much to spare in the larder at Nazareth when he was a boy—and he taught us to pray for it. And he was much concerned with the way men should live together and share the gifts of God in peace. But he never for a moment forgot his Father in heaven who fed the ravens and clothed the lily. His utter dependence upon God gave him that serene and confident attitude to the dangers of this world which he is able to bestow on his loyal followers. And with it all there went a sense of gratitude and joy.

Solemn but Not Sad

To realize our dependence upon God is a solemn thing but not a sad one. The writer of the Lamentations has brought us a glorious text but the rest of his book makes pretty dismal reading. He knew nothing of Jesus Christ, and we are entitled to read his words in the light of the Gospel and the spirit of Christian thankfulness. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness"—therefore we give our happy thanks to God.

It sometimes takes a jolt in our lives to make us truly thankful for the mercies of God. I remember going out to France in 1939. During that winter of the phony war, food was plentiful on a scale we have not known since. Night after night we sat down to delightful meals and were apt to complain if the standard fell short of the best. The army rations we took for granted and complained if we could not supplement them with extra dishes of all kinds.

Then, not many weeks later, as a prisoner of war, I found myself one day, after three weeks' march, in a transit camp in Germany. During these three weeks our standard of values had undergone a radical change. My recollection this time is of walking round behind the barbed wire with two friends. All thoughts of rich meals had vanished. Our one thought was *bread!*

Manna from Heaven

Up on his machine gun box above the barbed wire a German sentry was finishing his breakfast. As he came to the end he carelessly flung away the crust of his bread. Quick as lightning I flung myself on that crust, and we sat down on a stone and proceeded to divide that crust with the most meticulous accuracy into three equal pieces. For us it was manna from heaven as we ate and were thankful.

I think we all have had some experience of that kind. We take health for granted until one day we find ourselves in the hospital. We take our dearest friends for granted till one day we lose them. We take our liberties for granted until we find that they are threatened or that they have been abolished. It is these sudden jolts that make us realize that "it is of the Lord's mercy that we are not consumed." As we thank God for the harvest let us ask him to make us conscious day by day that we live by his grace and to increase in us a humble, simple and grateful spirit.

3. They work for you

Through the United Society

Services of the Administration and the Division of General Departments

By J. EDWARD MOSELEY

Editorial Note: *This is the third in a series of articles concerning the purposes, administration, and functions of the major cooperative agencies of the Disciples of Christ. The article on The United Christian Missionary Society's administrative organization will be followed by discussions of world missions, home missions, and Christian education. The programs and services which the agencies conduct in behalf of Christian churches in the United States and Canada are described through the key administrative personnel.*

THE United Christian Missionary Society of Disciples of Christ, an international board of missions and education, is rooted in the brotherhood's earliest missionary and educational concern. Since the United Society began in 1920, following the merger of six agencies, it has been the center of an increasingly significant creative and expanding program for several thousand churches.

The seven aims of the United Society may be briefly set forth, as follows:

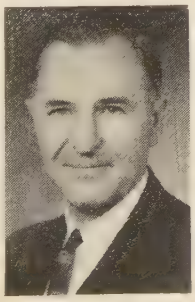
- To aid in the preaching of the gospel of Christ at home and abroad;
- To create and foster a program of Christian education and training;
- To lend encouragement and assistance to local congregations with a view to helping them to become as efficient units of the Kingdom of God as possible;
- To interpret to the world the social implications of the teachings of Jesus;
- To advance the cause of Christian womanhood;
- To establish and maintain such institutions as schools, institutes, orphanages, hospitals, and homes in neglected areas of the world, and
- To engage in such other forms of Christian service as will help to bring in the Kingdom of God.

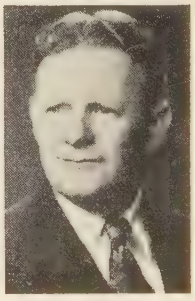
The present United Society had its beginnings in 1849 during the first General Convention of the Disciples when the American Christian Missionary Society was established. The United Society also continues the work of the Christian Woman's Board of Missions, the Foreign Christian Missionary Society, and the Board of Temperance and Social Welfare. Certain other concerns of the Disciples, such as benevolence, church extension, ministerial relief, and higher education were more or less integrated into the Society at various times, for longer or shorter periods, but are now separated from the United Society.

Functions Democratically

The United Society revamps its organizational structure as changing needs require. It functions democratically and seeks always to remain responsive to the will of the majority of Disciples of Christ and their churches.

The annual meeting of the Society is usually held when the International Convention meets. There is a representative board of managers of 120 lay men and women, including ministers, chosen from the Christian churches of the United States and Canada. Twenty-two trustees comprise the executive board; they are drawn from the board of managers and meet six times a year.





Top Row, Left to Right: A. Dale Fiers, president of The United Christian Missionary Society; Miss Mayble M. Epp, secretary; Francis W. Payne, treasurer; and Miss Jessie M. Trout, vice-president and executive secretary of the department of Christian Women's Fellowship. Bottom Row, Left to Right: George Earle Owen, executive chairman of the division of general departments; Ira A. Paternoster, executive secretary of the department of resources; William H. McKinney, executive secretary of the department of men's work; Harry G. Helwig, executive secretary of the department of service; and C. A. Weesner, executive secretary of the department of audio-visual services, all of the United Society. The work of these officers and their assistants makes a coordinated witness possible.

The cabinet is composed of the Society's four general officers plus executives of the three divisions and fifteen departments. This group coordinates and unifies all staff work into a total program. The principal administrative personnel is assisted in program implementation by directors and other members of the national and field staffs.

The Society shares, through staff participation and financial undergirding, in the work of the International Missionary Council as well as other interdenominational agencies. The advantages resulting from this participation are significant in the ecumenical outreach of the Disciples.

Within the brotherhood, the Society is at the center of the cooperative framework. It is a constituent member of the Council of Agencies. Through the International Convention it reports to the churches and receives counsel for its guidance. The Society enjoys the advantages of joint promotion through Unified Promotion. The Society also has an important share in the work of the Home and State Missions Planning Council, the Christian Education Assembly, the Curriculum and Program Council, and the National Program Coordinating Council.

General Administrative Officers

The general administrators of the United Society are the four officers: Dr. A. Dale Fiers, president; Dr. Jessie M. Trout, vice-president; Francis W. Payne, treasurer, and Miss Mayble M. Epp, secretary. These officers are responsible for directing and coordinating the total work of the Society around the world.

As executive president, Dr. Fiers coordinates the administration of the Society's total program. He signs the necessary legal documents, presides at the annual meetings of the Society, serves as chairman of the board of trustees and the cabinet, and represents the Society in numerous inter-agency relationships and in interdenominational organizations and meetings.

The vice-president, Miss Trout, has a twofold administrative responsibility. She is also executive secretary of the department of Christian Women's Fellowship. As vice-president, she performs the president's functions when necessary and assists Dr. Fiers in many matters of general administration.

Secretary Has Varied Duties

The secretary, Miss Epp, processes legal papers, keeps official minutes, coordinates the preparation of reports, handles inter-departmental communications, and liaison relations with trustees and executive staff. Miss Epp is keeper of the corporate seal of the Society and custodian of legal papers and historical records.

Budgetary and financial matters are always under the scrutiny of Francis W. Payne, treasurer. He receives and disburses funds and carefully watches the organization's investments and properties. Treasury account books are examined annually by certified accountants.

The Society shares in receipts of Unified Promotion. It helps to support Unified Promotion with staff, budget, and program resources. Unified Promotion, on the other hand, promotes the United Society's pro-

(*Continued on page* 28)

DR. Winfred E. Garrison has made a distinctive contribution to the cause of ecumenical Christianity in his latest work, *The Quest and Character of a United Church.* With his usual skill of condensation without leaving out essential considerations, he approaches Christian history from the point of view of unity. He begins with the apostolic church, contending that in this early church was variety in form and emphasis but it was "not yet united." The desire for unity was implicit and expressed itself in two successive periods, first by exclusion of dissenters and second by the compulsion of church allegiance in the Roman Empire. The Protestant Reformation broke up the unity so imposed but carried out the characteristics of the historic church into new groupings—"new wine in old bottles." This was followed by the break-up of the medieval society which gave rise to the denominational system and the eclipse of the unity ideal.

The unity ideal comes in for a sudden revival in this twentieth century in the "ecumenical awakening." In this conclusion the historian becomes a prophet and outlines the characteristics he thinks essential for a united church. They are as follows: 1, mutual love and fellowship; 2, interchange of membership; 3, interchange of ministry; 4, allowance for varieties of organization and structure; 5, no creedal or doctrinal test except the acceptance of "Jesus as Lord"; 6, liberty in interpretation and use of sacraments; 7, liturgical freedom; 8, the development of appropriate agencies of cooperation.

ALBERT C. Outler dealt with the ecumenical movement in the Richards Lectureship at the University of Virginia last year and the resulting book is called *The Christian Tradition and the Unity We Seek.* Dr. Outler indicates that the initial momentum or the honeymoon period of the ecumenical move has come to an end. Now we face the hard core of the problem of attaining unity. He feels that the ecumenical movement has led to a proper emphasis on two simple but ultimate facts in Christian history; "the originative event" of the fact of Jesus and the continuing "Christian community." Like Dr. Garrison—although he does not treat the idea so thoroughly or historically—Dr. Outler feels that the ultimate unity will come through fellowship, worship and service, and that we have had a foretaste of that unity in the developing experiences of ecumenical fellowship and worship.

JOHN H. Otwell in his *Ground to Stand On* feels that there is a basic skepticism beneath the present revival of interest in religion. He himself has come up through skepticism to a sound faith as a teacher of religion and his work is an apologetic for the Christian faith. The problem is, he feels, that we are attempting to transmit the affirmations of faith out of a culture no longer understood. He begins his argument with the data presented by "the divine encounter" that men have with God. He uses many of the familiar arguments of Christian apologetics without the nomencla-

(*Continued on page* 38)

Children listen attentively as a teacher reads a story during church school.

A Church Serves Its Community

Interracial Congregation in Suburban Chicago Places Its Emphasis on Answering Needs

By J. J. VAN BOSKIRK*

Photos by Joseph Dorlaque

MEMBERS of Christ Community Church of Markham, Illinois—a suburb of Chicago—believe that their job is to serve the whole community. This means that from the beginning the new congregation has been an interracial one ministering to a community comprised of both Negroes and whites.

The philosophy and program of this one church indicate the kind of thinking and planning which a number of Christians are doing today as they approach the problems of race. Here is a congregation which puts a primary stress on community needs rather than on racial concerns. It serves—and plans to continue serving—those who live in the community, regardless of race. If the make-up of the community changes, the congregation will change accordingly.

At present Christ Community Church is the only representative of cooperative Protestantism in an area zoned for 1,200 homes. It is felt that Markham will eventually have a population of 5,000. In observing the interracial make-up of the suburb's growing population, the church's pastor, T. W. Simer, voiced his conviction: "A racially segregated church in an interracial community witnesses to a weak and defeated Christianity." He feels that a church must always think of its total community and be faithful in its ministry.

It is felt that the struggles and victories of this pioneer integrated church, and its basic concern with the community, will be valuable to all Christians who are thinking seriously about segregation in an institution which declares that all men are brothers.

Christ Community Church, unlike the more than two hundred other racially inclusive churches in the Chicago area, did not integrate in order to meet the challenge brought upon it by a changing community. It was interracial from its beginning. It grew out of an interdenominational, interracial fellowship originating in a discussion group of the Christian church in Harvey where Mr. Simer had been pastor for a quarter of a century before resigning in 1952 to accept a mission post in South Dakota. In 1954 the group decided to form a church and in 1955 called Mr. Simer as minister of the congregation. Mr. Simer also was called to the Sherburnville Christian Church near Grant Park.

The congregation started as an unrelated community church. Desiring to be part of the larger fellowship, however, it petitioned to be affiliated with the communion of Disciples of Christ. Now it is listed in the *Year Book*. Through the Chicago Disciples Union

T. W. Simer, minister of Christ Community Church, right, discusses his church's building plans with J. J. Van Boskirk.

*Dr. Van Boskirk is executive secretary of the Chicago Disciples Union, an association of Christian churches established in 1887.

the church then appealed to the Church Federation of Greater Chicago for a comity allocation in Markham.

A well-located four-acre tract has been purchased, and the Board of Church Extension architects are developing a master plan for building. A project of several hundred homes costing approximately $18,000 each is going up immediately northeast of the site.

The fantastic growth of Markham (since 1950 it has grown from 2,753 to 6,682!) is due to continue in view of the fact that it is one of the suburbs that will take the increased population brought to the Chicago area by the St. Lawrence Seaway which will terminate in Lake Calumet on the far south side of Chicago.

Even though Christ Community Church still has fewer than fifty members, the congregation has established an impressive record of churchmanship. It is making a home for a Hungarian refugee and is sponsoring a German family of displaced persons, giving this action priority over even the purchase of its land for building.

Application to Social Issues

The adult educational program leans heavily toward application of Christian principles to social issues, and its members participate individually in the work of a number of national service organizations.

By reason of the fact that it shares its minister with the Sherburnville church, services are held on Sunday afternoons in a schoolhouse. The church school meets at three o'clock and is directed by Mrs. George Low, an unusually well-trained religious education leader. Worship is at four. Not only does the church practice equality of races but of sexes as well; women serve with men as deacons and elders. The church is functionally organized.

Approximately one-third of the members are Negro, but the church is more concerned with finding ways of bringing Christianity to bear upon personal and social problems than in stressing its bi-racial character. Yet, they have reason to know the frustrations of being "different." A typical irritation is the fact that white members sometimes encounter trouble with landlords or neighbors because of their Negro friends' visiting in "white" neighborhoods.

Basketball backboards in the school gymnasium do not detract from t

Christ Community Church is important not merely in that it will serve a segment of metropolitan Chicago's mounting population but because of light it will shed on the vexing problem of race relationships in the church.

The fact that vast sections of northern cities containing "white" churches are now being taken over by Negroes presents a crucial test for Protestantism. In former times Protestants "met" this problem by running from it. As the houses around the church were occupied by Negroes the white congregation sold its building for a fraction of the amount it took to erect a new building and moved to a distant "white" neighborhood where it was expected the Negroes would never reach.

However, a notable church in Chicago has moved five times to escape color change only to be overtaken each time. Now, by reason of Christian conviction tempered by the fact that it is ten miles or more from any growing fringe where it might re-locate, the church will not move again but will minister to the people of its community regardless of race.

This is a growing tendency among Protestant churches. Approval of national boards and agencies of the various communions in regard to moving is increasingly difficult to find. Many church bodies are en-

Mr. Simer makes a pastoral call in the home of members of Christ Community Church. An experienced pastor of pioneer congregations, Mr. Simer feels that the church must serve its whole community regardless of the racial make-up or the changes of the area.

ervance of a meaningful Lord's Supper in the temporary quarters.

couraging their congregations to accept the newcomers —to really serve the total community and change as it changes. This, Christ Community Church is doing from its very beginning.

This congregation in Markham has serious problems which should be pondered not only by its members but by the brotherhood of Disciples of Christ.

Can such a church get sufficient financial support to make a beginning commensurate with the opportunity and responsibility it has before it? If not, where will the responsibility lie?

What will be the long-range goal of such a church? Will its mission in life be merely to continue as a small group of "called-out ones" who come from a widely dispersed area to testify to oft-neglected aspects of the Christian gospel?

Christ Community Church, however, does not expect to remain a tiny group. Churches with small anticipation of growth do not usually purchase four-acre building sites. It expects to accomplish more than to demonstrate that Christians of different races can live harmoniously together in the same church. After all, this is being proved in hundreds of congregations.

The experiences of Christ Community Church, with its emphasis on service to the total community, should shed some light on the whole business of churching the city.

Church planning bodies have been wrestling with such questions as, How shall we plan for the churching of communities whose future population may be Negro or white or both? Can we afford to sponsor Caucasian churches in communities that may be populated by Negroes? On the other hand, can we afford to start Negro churches in communities which may shift from Negro to white occupancy?

Would it not be better to establish churches—like Christ Community Church—which will serve their communities regardless of who lives there?

Another problem must be considered. Assuming that the Chicago Church Federation is correct in assigning an interracial community to an interracial church, it still must be proved that both Negroes and whites will respond to such an appeal in sufficient numbers to give it the strength a city church needs to function effectively. While it is true that many established churches in the city have integrated successfully, it must be noted that they have the advantage of a building, an organization and such prestige as is carried from the past. Such a church is in a better position to attract new people than a church whose only tangible asset is a large building lot with no immediate plans for a church house.

Problem Not Expected

Another problem attendant to an interracial church is the tendency for the congregation to grow very slowly while whites are most numerous in the leadership and for the whites to withdraw very rapidly when they begin to be outnumbered. Christ Community Church does not expect to become all-Negro because its community is not changing color but is receiving families of both races at a rapid rate.

The end of the cotton economy in the South, the migration of Negroes to industrialized cities, and the change of conscience on the part of American people have made it necessary to make some fundamental changes in our churchmanship.

Church leaders of various communions will be watching the developments in Markham. Christ Community Church is in the forefront of those which will show us where we must go from here.

Christ Community Church has laid stress on work with children. Below, the choir director leads children of assorted sizes in singing an anthem. When it builds its new home, Christ Community Church plans to have facilities for a large children's program.

Six ways to express

Thanksgiving for Missionaries

By JAMES W. CARTY, JR.*

"MY gratitude to American missionaries is so great that I would carry even you on my head!" This unusual remark was made to me by an aged peasant wheat farmer in an Egyptian village near the Upper Nile.

As I was leaving the village after a brief visit he offered to carry my heavy suitcase on his head in the traditional manner. The route from the house to the boat was long—too long, I felt, for this weary man to carry my load. I tried to decline his aid, politely and with a smile, so as not to hurt his feelings.

But, No, he said in Arabic—which was translated to me as had been his other words—he would be offended if I did not let him help. Besides, he added, he was so happy for the over-all community development program provided by American missionaries that the weight of years was lifted from his shoulders.

This peasant was so freed from burdens and so buoyed up with hope as to what Christ had meant and increasingly would mean for his community that he insisted on carrying my bag. His gratefulness is one of many evidences that the Christian message is taking root, thoroughly, abroad.

The Thanksgiving season is an appropriate time to reaffirm appreciation for the work of our missionaries in planting Christ's kingdom abroad.

Did you ever wonder what you can do for a missionary? Gratitude can be expressed concretely in six significant ways through prayer, service projects, letters, learning about missionary work, increasing our financial giving, and being a home missionary.

THROUGH our prayers, in fact, we become missionaries, for imaginatively our hearts are sent overseas. You and I can hope and worry and work and struggle as we identify ourselves with those working for Christ in many lands.

Our prayers will help sustain missionaries, national church workers and other believers overseas. Prayers should be for their success, safety, stability, satisfaction and spiritual stamina. By looking in the *Year Book* of Disciples of Christ we can find the names of all Disciples' missionaries and can pray for them individually.

Prayers should be specific. Some suggested goals are

(1) for the strengthening of the church throughout the world;

(2) for a growing sense of Christian fellowship of all communions;

(3) for a positive witness among all Christians amid their dangers, difficulties and tensions;

(4) for Christians shut off behind iron, bamboo and other curtains who are denied contact with fellow Christians, who are persecuted, who must oppose their pagan families and cultures, and who need the mighty faith of God;

(5) for all people who are hungry, poverty stricken, illiterate, dispossessed, and strangers in God's world;

(6) and for all peoples who do not know the love and compassion of God as revealed by Jesus Christ.

Missionaries, I discovered in Egypt and East Africa, are unmindful of the occupational hazards in countries with high disease rates, unstable political orders and dangerous animals.

IN Tanganyika I walked with missionaries through the fields at night as we went from meeting to meeting. Sometimes our path was lighted by a small flashlight; other times we walked in the dark. Once a missionary narrowly escaped being bitten by a poisonous puff adder, the bite of which would have been fatal in twenty minutes. But this missionary had no fear.

Nor did other missionaries have fear about the adder or cobra, or the mamba snake, whose bite is fatal in a minute, or the lions or leopards lurking beyond the lights. For they had a tremendous faith in God. Said they, "God takes care of his own." If missionaries have such a faith—a wonder to behold—so should ours back home grow.

Missionaries are not cut off from the main stream of life—they are in it, and we should not feel sorry for them. Our pity would be misplaced. It must have been exciting to be in North America about the time of the Revolutionary War when young peoples were winning freedom to establish a new nation under God. How exciting it is today to be in Asian and African and Latin American countries where peoples are gaining political freedom.

FOR these peoples are struggling to be mature politically, spiritually, economically, and socially. And Christian missionaries and national church leaders are presenting the basis for all growth—Christ.

Yet sometimes, American pastors who remain at home are unaware that such rapid change is occurring elsewhere. One pastor introduced a guest missionary who was on furlough and who was to speak at his church as a "real live missionary."

Missionaries are not freaks, and such insensitive introductions are unbecoming to ministers. They should describe missionaries as frontiersmen, adventuring forth in exciting battles for good against evil.

People living here can write letters of appreciation and mail them to missionaries. But they should not be like one I saw which a 15-year-old boy penned: "I was commanded to write you. . . ."

We at home can enhance the morale of missionaries by adopting specific service projects, over and above generous, regular contributions to the total mission causes. Information on service projects—what is and *is not* needed—is always available from mission leaders.

But church workers can't merely send their hearts and prayers and talents abroad. They need to go out into the world of the complex American culture and draw the disenchanted back to Christ, to reawaken the spiritually slumbering, and to win the unchurched to God.

*Mr. Carty is religious news editor of The Nashville Tennessean.

De-jobbed and Re-jobbed

AT the annual meeting of the National Council of Churches' Africa Committee recently, the foreign missions leaders took time out from business to consider the plight of a Tanganyikan who had been fired from his job with a local printer. To get his job back again he sent his former boss the following letter—prepared with the help of the village's professional letter-writer.

"Kind Sir,

On opening this epistle you will behold the work of a de-jobbed person and very be-wifed and much childrenised gentlemen who was violently de-jobbed in a twinkling by your good self.

For heaven's sake, sir, consider this catastrophy as falling on your own head, and remind yourself on walking home at the moon's end, to five savage wives and sixteen voracious children, with your pockets filled with no existent £ s. d. or solitary sixpence. PITY MY HORRIBLE STATE! As to the reason given by yourself Esquire for my de-jobment, the incrimination was laziness.

No Sir. It were impossible that myself which had pitched sixteen infant children into this vale of terror can have a lazy atom in his normal frame, and the sudden departure of 7 pounds has left me on the verge of destitution and despair. I hope this vision of horror will invade your dreams this night and the good angels will melt and pulverize your heart of nether millstone, so that you will awaken and, with such alacrity as may be compatible with your personal safety, will hasten to re-jobulate your servant.

So be it,
Amen,
Yours despairingly,"

The much be-wifed man was re-jobbed.

—Photo by Princehorn

Robert Tobias, standing in center, was chairman of Division II, shown in session.

Discoveries at Oberlin

Delegates to First North American Faith and Order Conference See Solidarity Among Divided Churches

THE first North American Faith and Order Conference concluded its eight-day meeting at Oberlin (Ohio) College in September with a message to the churches calling on every local congregation to examine "the way in which it makes visible the nature of the church of Christ."

The conference on "The Nature of the Unity We Seek" adopted an 800-word message which asks the churches to share in the discovery made by conference delegates of "solidarities among Christians of the most varied inheritances."

Representatives of the thirty-four United States and Canadian Protestant and Anglican churches at the conference endorsed the statement drafted by a committee of thirteen. Abstaining were five Eastern Orthodox churches represented at the meeting. The conference was called by the U. S. Conference for the World Council of Churches, the National Council of Churches and the Canadian Council of Churches. Disciples of Christ were represented by fourteen delegates named through the International Convention and by seven consultants.

The message stated, "We do not see clearly the path that God has set before us, but we are sure that he is leading us, and that at Oberlin he has given us new light."

"As we have known a common joy in the unity we now possess, we have also felt a common sorrow over the continuing fact of our separations one from another," the message said.

"Although some of our divisions arise out of loyalty to the truth that we now see, we must acknowledge that Christ calls us to a fuller comprehension of truth and more obedient service.

"To proclaim that Christ is the one Lord is to give him pre-eminence over all else—over our most cherished traditions. This we have not yet done."

The message asked for study by the churches of the reports of the conference and continued advance in practical united action by churches and congregations.

The message and the reports of the three major divisions and twelve study sections were the fruit of eight days of careful study by 279 representatives of thirty-nine Christian bodies from the U.S. and Canada. There were ninety-two consultants and thirty-six accredited observers. Unofficial observers included Southern Baptists and two Roman Catholics.

It was clear at the end of the conference that most of the delegates agreed with the keynote speaker, Protestant Episcopal Bishop Angus Dun, conference chairman, who said on September 3 that "God wills unity for his church" and present relations of churches do not manifest that unity.

BISHOP Dun, who for more than thirty years has been one of the leading participants in the world-wide movement for Christian unity, said, "We are here to discuss our deepest bonds of unity and our honest differences in a spirit of frank Christian conference."

"Not to evade real differences is as important as to avoid the spirit and method of controversy," Bishop Dun said.

Twelve study sections examined forces in North America "which bring the churches together and drive them apart."

Among several reports circulated among delegates and discussed by them was one on baptism. The report said that Protestant churches generally accept the validity of one another's baptism despite the variety of denominational positions. "All would agree," one report said, "that whenever the sacrament is performed, the church is obeying the command of her Lord, whether explicit or implicit, and is showing forth his saving love and redeeming grace."

In another report, made by twelve prominent New York ministers and theologians, it was stated that traditional differences in the organizational structure of Protestant churches in America are gradually disappearing.

It emphasized that the "effective power" in most churches in North America is dependent largely on the voluntary consent and support of the constituency "no matter what authority is assigned to a particular office by the constitution or polity of the denomination."

CLASS "stratification" in churches and the "scandal" of church segregation are "closely intertwined" and seriously hinder efforts to achieve Christian unity, a group of Southern churchmen said in a report.

Urging churches to drop their racial and economic barriers, the report suggested as a solution to these problems the "central message of the gospel . . . which reunites us beyond race and class."

Disciples attending the conference as delegates from the International Convention were Robert Tobias, chairman, W. B. Blakemore, Halbert E. Gulley, A. T. DeGroot, Dean John E. McCaw, Mrs. George Earle Owen, John Paul Pack, Howard E. Short, R. Frederick West, Lin D. Cartwright, Ian J. McCrae, Dean Irvin E. Lunger, and Parker Rossman. Dean Stephen J. England was unable to attend.

Canadian delegates, named through the All-Canada Committee of Disciples of Christ, were Howard Wakelin and Kenneth Wills. Ronald W. Graham of Australia was an observer. Richard Johnson was a delegate of the United Student Christian Council.

Disciples who served as consultants were Virgil Lowder, Ronald E. Osborn, Roy G. Ross, Mrs. James D. Wyker, C. C. Morrison, John Harms, and Chaplain Edwin L. Kirtley. Perry E. Gresham was unable to attend.

Delegates to the conference, near the close of their meetings, went on record as favoring the creation of a permanent Faith and Order Commission in the U.S.A.

Follow-up Books Planned

Three books will be published by Bethany Press, St. Louis, Missouri, as a follow-up of the North American Conference on Faith and Order. The first book will bear the title, *The Nature of the Unity We Seek*, the conference theme. Bethany hopes to publish it in January. Paul S. Minear, conference secretary for study and program, will be the editor. A second volume will contain a study course for local churches based on conference discussions. It will be edited by George L. Hunt, Presbyterian, U.S.A., educator. A third will be a symposium including articles by several contributors. J. Robert Nelson, dean of Vanderbilt University Divinity School, will edit this volume.

3. They work for you

Through the United Society

(*Continued from page* 22)

gram, in part by use of missionary and national staff in numerous conventions.

Indebtedness of the United Society, incurred during its formative years, reached its peak of $1,126,952.34 in 1933. This was paid in 1942. The annual operating budget of the Society is based on the allocation made through the Commission on Brotherhood Finance, which surveys the requests of all agencies in Unified Promotion. Any overdraft of the previous year is charged to the new year's budget. Mr. Payne is the alert "watchdog of the treasury."

During the last fiscal year, 1956-57, the Society received $5,591,814.10 for its operating budget. This amount does not include receipts of the "Capital for Kingdom Building," which continues through 1959.

The operating receipts come from the following five general sources:

- Regular offerings from churches, Sunday church schools, CWF, CMF, CYF, and children's groups $3,280,396.81
- Offerings and fees in hospitals, schools, and institutions from overseas and home mission fields (such funds are administered in the area where they are received) $1,118,518.34
- Returns on investments of endowments and other permanent funds $532,539.15
- Annuities and bequests, gifts of interested individuals $203,340.68
- Receipts from special gifts $457,019.12

Administrative Division Reorganized

"The Division of General Departments brings together all departments," explains Dr. Fiers, "which provide ministry to large constituency groups of the brotherhood. This includes those which render specialized service for all of the Society, as well as the churches and agencies of the brotherhood as a whole."

This newly named division reflects the Society's revamped organizational structure which has been in effect since July 1, 1956. There are fifteen departments grouped in three administrative divisions: general departments, world mission, and home missions and Christian education. This organizational structure reflects the advanced trends among Disciples toward closer coordination of agency relationships and programs at all levels.

Owen Heads Division

Dr. George Earle Owen is the executive chairman of the Division of General Departments. He is convener and chairman of the division staff which considers policies and program activities of the division. His duties are essentially administrative, and he helps to coordinate the work of all departments in this division.

Each of the executive chairmen of divisions receive executive assignments from Dr. Fiers. This provides him with the effective assistance of capable, experienced administrators in handling the immense responsibilities of the Society. "Each executive chairman," says Dr. Fiers, "is, in effect, an administrative vice-president of the United Society."

Dr. Owen is deeply concerned about the development of an enlarged stewardship among the Disciples. He envisions an adequate permanent fund for the Society to be obtained through gift annuities, bequests and grant deeds.

Four of the departments in the Division of General Departments have program relationships with state missionary societies, colleges, and churches. These departments, and their executive secretaries, are, as follows: resources, Ira A. Paternoster; audio-visual services, C. A. Weesner; men's work, Dr. William H. McKinney; Christian Women's Fellowship, Miss Jessie M. Trout. The fifth department in the division is that of service and Harry G. Helwig is the executive.

Responsible for Total Work

Each of these executive secretaries is responsible for the total work of his or her department. In brief, this involves the selection and direction of staff personnel; planning materials; attending various Society and inter-agency conferences, including those of the cabinet, trustees, and numerous committees; preparing departmental reports; and delivering frequent addresses in churches and in conventions.

Mr. Paternoster, through the resources department, supervises and encourages support from the churches for missionary personnel and program at home and overseas. The department makes available to the churches the Society's staff, furloughed missionaries, and literature, with pertinent information about the work, policies, and administration of the Society. All link assignments and news releases are handled by this department.

Produces Audio-Visual Materials

Mr. Weesner is responsible for the production of audio-visual materials for church use. These include motion pictures and filmstrips. He shares in planning and producing materials through the Broadcasting and Film Commission of the National Council of Churches. The department provides audio-visual guidance through institutes, workshops, conferences, and conventions. A rental library of projectionable materials and recordings is another service of the department.

Dr. McKinney, in men's work, cooperates with four colleagues whose headquarters are in the national offices. All five of these leaders assist eleven dollar-a-year men, six senior counsellors, and fourteen state directors of men's work. "Bill," as he is known by thousands of men, shares in planning materials for use by Christian Men's Fellowships in the churches. He encourages church boards and men's leaders, through study and service, to become more intelligent about the church's mission and concerns.

Miss Trout, as secretary of the Christian Women's Fellowship department, aids the developing organizational program of 4,248 women's groups in churches. She is zealous in advancing the cause of Christian womanhood. She directs women's development in Christian living and service, correlating all guidance and suggested programs with those of the churches. She helps to select annual study themes; reports on CWF educational progress to the Division of Home Missions and Christian Education, as well as to the cabinet, trustees, and board of managers; and maintains liaison relations with state and area CWF boards and their secretaries. Dr. Trout also serves as secretary of both the World and International CWF.

Helwig Is Office Manager

Mr. Helwig is the office manager of Missions Building with its more than 70,000 square feet of floor space. It has housed offices and work sections of the United Society since the 1928 removal from St. Louis, Missouri. The building, located in the Irvington residential area of Indianapolis, also accommodates nine other brotherhood organizations, including WORLD CALL, with office space.

With capable assistants, Mr. Helwig oversees the maintenance and operation of Missions Building, the clerical and office personnel, purchase of supplies and equipment for use in the building and by missionaries and institutions at home and abroad, and operations of the Library of The United Christian Missionary Society with over 26,000 volumes. The work sections for which he is responsible involve church records and mailing lists, handling of mail, addressographing, mimeographing, and multilithing.

The general administration of the United Society by the officers and their assistants, and that of the personnel of the Division of General Departments, makes possible the coordinated witness of Disciples of Christ in Christian missions and education in the United States, Canada, and other countries.

Harvest Festival

Churches to Hold Services

TO highlight the harvest festival season, many churches across the nation will hold special services—a tradition that began in biblical days.

For this purpose the National Council of Churches' department of town and country is issuing its sixteenth annual service of worship. A service was written by Mark A. Dawber of Long Beach, New York, and is available from NCC offices, 297 Fourth Avenue, New York 10, N.Y.

The invocation especially thanks God "for the beauty of the earth and the fruits of the soil which provide our food."

The statement accompanying the prayers points out the significance of the harvest festival and notes that the traditional Thanksgiving Day has been used most commonly as a day for the remembrance of national blessings rather than as a festival of thanksgiving to God for the harvest. Suggestions for celebration of harvest festival time are offered by the NCC.

Eight nations were represented by the nineteen young work campers who helped complete a Russian Orthodox chapel at Accord, New York, last summer. Here a group of the campers are shown carrying the gleaming copper cross up the hillside to the chapel. This camp in the Catskills was one of forty camps sponsored by the World Council of Churches around the world. Disciples of Christ share in the work camp program and in other programs of the World Council of Churches through Week of Compassion offerings. In addition, many churches make individual contributions to the World Council.

—World Council Photo

Work Camps Provide an Example

Russian Orthodox Leader Praises Youth Who Labored at Accord Farms

By BETTY THOMPSON*

A LABORATORY experiment in the realm of unity was conducted by a group of nineteen Protestant and Orthodox young people living together this summer at a Russian Orthodox camp and retreat center in the Catskill Mountains vacation area of New York state.

They lived out some of the problems which the church "professionals" discuss—they took an earnest look at the church backgrounds from which they came and tried to explain them to others. They found themselves able to reach some common ground. And at times they found themselves divided in basic matters, including participation together at holy communion.

At Accord (it rhymes with placard), New York, an Anglican from Africa, a Japanese Orthodox and a Korean Presbyterian gathered with American Methodists, a representative of the United Church of Canada, a girl from the Swiss Reformed Church, Russian Orthodox young people, and others. Their purpose was to help erect a Russian Orthodox chapel.

The young people were part of an ecumenical work camp. They learned that *ecumenical* derives from a Greek word meaning the whole inhabited earth. And its meaning was made obvious to them as they became a World Council of Churches in miniature.

THE camp, one of forty around the world in the summer of 1957, is part of an ongoing world-wide project of the World Council of Churches. This summer the total number of campers who have participated in these unpaid work ventures pushed past 7,500.

Camps were held in thirteen countries of Europe, as well as in Africa, Asia and North and South America. Camps in the United States were organized under the National Council of Churches and its ecumenical voluntary service projects of the United Student Christian Council.

The campers at Accord Farms spent five weeks together. They spent long, hot hours in some real dirty manual labor. Work ranged over the fifty acres of the farm used as a retreat by a small refugee congregation of Russian Orthodox from New York City.

What kind of work? They cleared a pinewood, dug a drainage ditch, built a fence, and helped ready a dilapidated old barn to serve as recreational center for the farm. They helped complete a hilltop Orthodox chapel.

Living conditions were rugged. Two large tents served as headquarters for living for boys and girls, respectively.

CO-LEADERS of the Accord project were Clement Lee of Indonesia, who has been studying at Princeton Theological Seminary, and Methodist Anne Marie Breyfogle, a student at Garrett Biblical Institute in Evanston, Illinois. Both had participated in work camps before, Clement in his native Indonesia and Anne Marie in the United States.

The campers came from Japan, Korea, Indonesia, Sierra Leone in West Africa, Switzerland and Canada. And from Wisconsin, Texas, Missouri, Indiana, Michigan, New York and Massachusetts. Some of the Russian Orthodox were originally from Estonia, Greece, Russia and France, although all are now American citizens.

As the campers themselves express it, the "whole of life has been given significance." The meaning of work "of menial tasks and physical labor" was developed through worship, Bible study, discussion on the Christian faith, national and denominational background, and contacts with local churches.

And like the "whole of life" it reflected tensions, strains and disagreements as a group of widely different people learned to live, work and worship together.

Accord Farms itself has an interesting story. It was begun and is directed today by Father Alexander Kiselev now of New York City, himself a refugee of Russian background.

At Accord Father Kiselev is interested in giving to the new Americans among the Orthodox a sense of religious and cultural identity and an appreciation of their new country. He says he is particularly grateful to the young people of other denominations and nationalities who have participated in work camps at Accord in 1956 and 1957 for several reasons:

WE appreciate these ecumenical work camps because they help us in our Christian understanding of ourselves and others. Of course, we are grateful for the physical work they accomplish. We have little money and this is important to us.

"But most of all we appreciate the example they provide for our own young people. They donate their time and themselves to a project without any material reward. For those in a new country and a country where things we have not had before are so easily available, it is a temptation to accept material values as goals in life. This is a threat to our young people.

"It is in this giving of themselves because they are Christians that these young people become such a beautiful example to ours. That is perhaps the most important thing of all."

*Miss Thompson is director of public relations in the New York office of the World Council of Churches.

Classroom and Campus

edited by H. L. Smith

ATLANTIC CHRISTIAN COLLEGE
WILSON, NORTH CAROLINA

NINETEEN courses are being offered during the current semester in the Evening and Saturday School. This school was established at the college in 1950 for the purpose of giving people who are holding full-time jobs in eastern North Carolina an opportunity to continue their education. This program is under the direction of Dr. Randall B. Cutlip, dean of the college.

Dr. Vida Elliott, a missionary in India for many years and principal of Burgess Memorial High School and College for fifteen years, is associate professor in the Department of Education and Psychology.

Other departments which have been strengthened this year by additional faculty personnel are the Departments of Business, of Philosophy, of Physical Education, of Social Science, of Music, and of Science and Mathematics.

BUTLER UNIVERSITY
INDIANAPOLIS, INDIANA

Practical experience is the distinguishing feature of the new course being offered in the College of Business Administration. The course, Advanced Investment Planning and Analysis, is being taught by Frank Travers, vice-president in charge of investments of the American United Life Insurance Company. Enrollment is limited to 40 and these 40 are following up their investments made as part of an introductory course first offered in 1955.

At that time Henry Holt, Sr., member of the Butler board of directors, donated $15,000 to be invested in stocks by the class with the purpose of imparting a greater sense of realism to the instruction. The sum, now worth $15,500, is being handled by this semester's class group. More than half of those enrolled are businessmen.

CHAPMAN COLLEGE
ORANGE, CALIFORNIA

Inauguration services for Dr. John L. Davis as president will be held on Friday, Dec. 6. Dr. Henry G. Harmon, president of Drake University, will be the speaker.

Since the "Dr. and Mrs. Royal J. Dye Chair of Religion and Missions" was publicized in June, contributions have been coming in almost weekly from friends in various parts of the country. Over $6,000 has been received to date.

The college has released a new brochure on "Life Income and Annuity Contracts" which includes the new interest rates adopted by the brotherhood agencies.

The Chapman College Evening Division is under the direction of Paul H. Demaree, who was formerly superintendent of the Anaheim Union High School District. Courses are being offered in business, education, English, history, mathematics, psychology, religion, science and speech.

CHRISTIAN COLLEGE OF GEORGIA
ATHENS, GEORGIA

Bill Sturgess, a junior ministerial student at the Christian College of Georgia, is assistant chaplain at the University of Georgia for the academic year. He is responsible for student retreats, study conferences, and for work with fraternities and sororities. The university feels that this office can best be filled by one who is both a minister and a student.

Under a new system of sholarships approved by the board of trustees, girls are now also eligible for financial assistance in their preparation for any church vocation. The first one to receive such a scholarship is Miss Diane Tucker of Central Christian Church, Columbus, Ga. She is preparing to be a director of religious education.

THE COLLEGE OF THE BIBLE
LEXINGTON, KENTUCKY

William L. Reed, professor of Old Testament, presented the daily Bible lectures at the 1957 Assembly of the International Convention of Disciples of Christ in Cleveland. His theme was "The Bible and Community."

Dwight E. Stevenson and Charles F. Diehl of the University of Kentucky have collaborated on a book which will be published by Harper and Brothers under the title *Reaching People from the Pulpit*. The book deals exclusively with problems of sermon delivery.

Myron T. Hopper's book, *The Candle of the Lord*, has been revised to include a discussion of the place of the offering in the worship service. Some new worship services have been included and all the old ones revised. This has been done to keep the content of the services timely. Bethany Press publishes this book.

CULVER-STOCKTON COLLEGE
CANTON, MISSOURI

O. Eugene Moore, minister of Valley Christian Church, Birmingham, Ala., has assumed the newly-created post of Director of Development and Promotion for the college.

Mr. Moore will work closely with the president's office in coordinating and promoting program in the areas of financial promotion and church relations, alumni relations, publicity, and student recruitment.

Mr. Moore holds the A.B., M.A. and B.D. degrees from Phillips University and has done additional graduate work at the University of Minnesota.

He has served as pastor of churches in Oklahoma, Minnesota, Alabama and Iowa, as well as having served as director of Christian education for the churches of Iowa for five years.

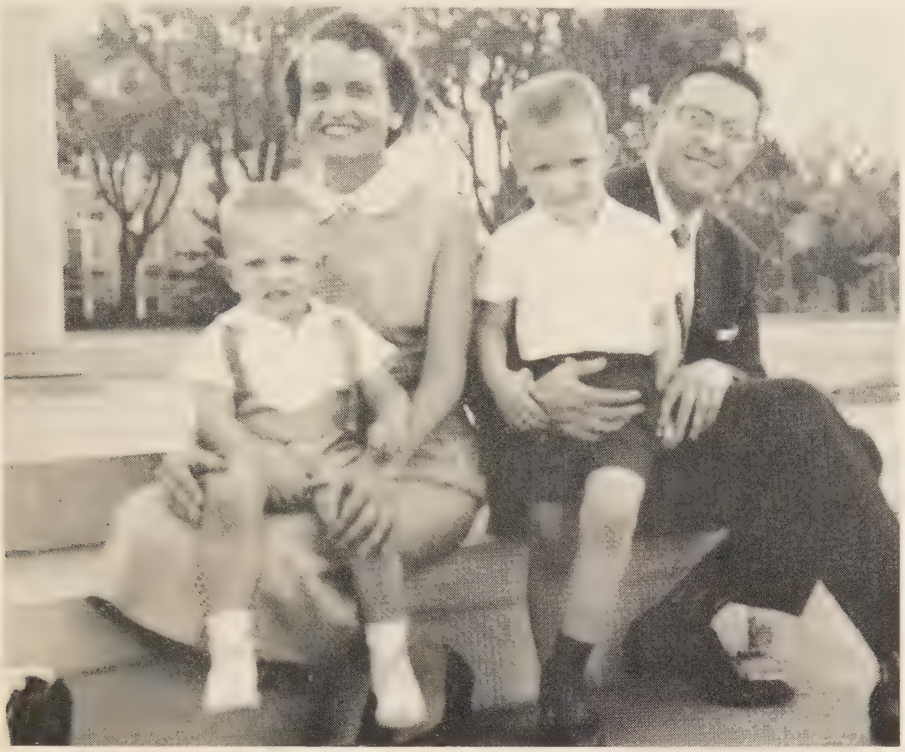
The Competitive Honor Scholarship program which was started last year was held again in November. Over $6,000 in scholarship money was awarded to twenty winners in the competition. Available to top high

Disciples in Georgia University

Here are members of the Disciples' Student Fellowship of the University of Georgia. Wendel T. Wilson, First Christian Church, Athens, Georgia, and Barton A. Dowdy, dean of Christian College of Georgia, are the adult advisors for the Student Fellowship.

—Photo by Kenneth Kay

Brite College Graduate Goes to Australia



Leslie K. Green, a recent graduate of Brite College of the Bible, T.C.U. seminary, has accepted a five-year appointment as minister of the Chatswood Church of Christ in Sydney, Australia. Mr. Green's idea of serving in Australia came through Professor William Hall of Brite College. While serving as a missionary in India, Prof. Hall met a Sydney pastor who was impressed with the contributions that American church methods could make to the church in Australia. The ultimate result was the call of Mr. Green by the Chatswood Church and his acceptance. Mr. and Mrs. Green have two children, Steven, age two years, and Rodney, age three. They sailed for Sydney on Sept. 13, 1957.

school students, the scholarships include a top one of $1,000, two of $500, and sixteen of $250.

Eureka College
Eureka, Illinois

Howard A. Kester comes to Eureka as director of student life from a rich background of experience in service work. He was executive secretary of the Fellowship of Southern Churchmen, director of the John C. Campbell Folk School, and director of a displaced persons program.

His undergraduate study was done at Lynchburg College. He holds the B.D. degree from Vanderbilt University, with further graduate work at Princeton.

Drake University
Des Moines, Iowa

The Drake Midwest American Assembly was held on the campus Oct. 31 to Nov. 3. This Assembly idea was conceived by Dwight D. Eisenhower while president of Columbia University. It is a national, nonpartisan program of conferences of leaders of business, labor, agriculture, the professions, both political parties, and government. The aim of the Assembly is to throw light impartially on the major problems which confront America so that citizens can take effective steps toward solving these problems. The theme of the Drake Midwest American Assembly was "International Stability and Progress: United States Interests and Instruments."

During four days of panel discussions the participants considered United States military assistance programs, world competition with the Soviets, and aspects of economic and technical aid as instruments of foreign policy.

Midway Junior College
Midway, Kentucky

Plans are being made to observe the one hundredth anniversary of Pinkerton Hall, the oldest building on the campus. Pinkerton Hall was completed early in 1859. In addition to the anniversary, plans are being made for the erection of a new dormitory on the campus, Belle Wisdom Hall.

Phillips University
Enid, Oklahoma

Golden Anniversary Founders Day was held October 8 and 9, which made it possible for those going to the International Convention to attend the ceremonies on their way to Cleveland. Events of the two-day period included the Founders Day address, a luncheon for honored guests, a dinner for trustees, faculty and guests, the Dads Association annual dinner, and a program depicting the fifty-year progress of Phillips.

Forrest C. Wyman, formerly pastor of Highland Christian Church, Denver, Colo., is director of evangelistic work for Phillips in the university's five-state area. He also is director of field service, which includes the placement of student ministers and assignment of faculty and student ministers in interim supply positions.

Professor Kenneth Smith, head of the piano department of the School of Fine Arts, is studying in Brussels, Belgium, this year under a Fulbright Scholarship.

School of Religion
Butler University
Indianapolis, Indiana

Dr. Fred Helsabeck, president of Culver-Stockton College, was speaker at the annual fall convocation. Others participating in the program were Donald D. Reisinger of the Board of Higher Education, Ephraim D. Lowe of the Indiana Christian Missionary Association, and Hollis L. Turley of the Pension Fund.

Enrollment this semester is the largest in the history of the school.

The two new members of the staff are George C. Stuart, professor of preaching, and Henry K. Shaw, librarian. Professor Stuart comes from Bloomington, Ill., where he was minister of First Christian Church, and Dr. Shaw comes from Elyria, Ohio.

Hans H. Harms, associate director of the Study Division of the World Council of Churches, Geneva, Switzerland, gave four lectures this fall to the seminary students. His topics were "The Church Situation in Europe Today," and "The Relationship Between Confessionalism and Ecumenism," with two lectures on each topic.

Dr. Harms was ordained in the Evangelical Lutheran Church in 1939, served as pastor at Duderstadt, was drafted into the German army in World War II and was made a prisoner of war by the Allied Forces. After the war he became lecturer in ecumenics at Gottingen University from which he came to his present position in 1952.

Texas Christian University
Fort Worth, Texas

Dr. M. E. Sadler is in his seventeenth year as president of T.C.U. He is the sixth president to carry the administrative responsibilities of the 85-year-old university. T.C.U. has seen its greatest period of development and growth in the past sixteen years with the addition of fifteen new buildings and three others either rebuilt or enlarged. Enrollments have multiplied and faculty and facilities have kept pace with the general development. Forty-one new faculty and staff members were appointed for the current school session.

Thirty-six new churches have supported T.C.U. during the past year, and sixty congregations have increased their giving in the area of Christian Leadership Education. Seventy-three churches made the "Honor Roll" by including gifts of one dollar or more per resident member of the "Living Endowment" program.

WORLD CALL NEWS ROOM

Services Held for Noted Disciples

FUNERAL services were held on Sept. 6 in Halifax, Nova Scotia, Canada, for H. Bruce Stainton, for several years the secretary-evangelist of the Maritime Christian Missionary Society of Canadian Disciples.

Mr. Stainton, who was supported by the All-Canada Committee and the department of church development and evangelism of The United Christian Missionary Society, died on Sept. 4.

Services were held on Sept. 27 in Indianapolis for Alva W. Taylor, 85 years old, secretary of the social welfare commission of the American Christian Missionary Society and of its successor, the Board of Temperance and Social Welfare of Disciples. Mr. Taylor, who died on Sept. 24 in Louisville, Ky., taught at the Bible College of Missouri, Columbia, and at Eureka (Ill.) College. For ten years he headed the Save the Children Foundation, Nashville, Tenn. (See editorial on page 7.)

Retirement

A program honoring Mrs. Emory Ross, for fifteen years the director of public relations for United Church Women, was held on Oct. 1 at Riverside Church in New York City. Mrs. Ross, who retires at the end of the year, is a former missionary with the United Society.

Birth

Mr. and Mrs. William S. Knight, Jr., became parents of a son, Walter Sayle, on Aug. 30. The Knights serve in the Union of South Africa with the United Society.

Church Extension

Three members of the staff of the Board of Church Extension of Disciples of Christ appeared on the program for the fall meeting of the department of church building of the National Council of Churches. The meeting was held at Wainwright House, a laymen's center at Rye, N. Y., on Sept. 10 and 11. William T. Pearcy, executive secretary, was chairman of the section on general counseling. Rolland H. Sheafor, secretary-treasurer, headed the fund-raising section. Charles J. Betts, consulting architect, was chairman of the section on first unit plans.

Changes

Mr. and Mrs. Leonard Brummett and Mr. and Mrs. George Cherryhomes have resigned as missionaries with the United Society to take up new work. The Brummetts, who have served in the Philippines, have entered Yale Divinity School for further study. Mr. and Mrs. Cherryholmes have taken up pastoral duties at the Plano, Tex., church.

Miss Vida Elliott, missionary to India since 1929, has been called as associate professor of education and psychology at Atlantic Christian College, Wilson, N.C. Since 1939 Miss Elliott, who holds the Ph. D. degree, has been director of the Burgess Memorial School for Girls in Bilaspur. It was at Miss Elliott's recommendation that the work at the school has been turned over to national leaders.

Miss Myrle O. Ward, who has been serving in Jamaica as a missionary with the United Society, has been transferred to Belgian Congo. She previously had served in Congo, from 1929 to 1948.

Fred W. Michel, who has been director of urban work in the department of church development and evangelism of the United Society, begins work on Nov. 1 as a staff member of the Church Federation of Greater Indianapolis. Mr. Michel will be engaged in the field of research and survey.

Religious Education

Alex Mooty, director of Christian education in Tennessee for six years, has been named secretary-director for the Tennessee Christian Missionary Society, succeeding George West.

George E. Downey has been named director of youth work in Tennessee, and Miss Margarette Silverthorne has been employed as director of children's work. Mr. Downey served for three years as director of Christian education for North Carolina, and Miss Silverthorne has served sixteen years as an elementary school teacher and thirteen years as a director of Christian education in local churches in Kentucky, North Carolina, Nebraska and Tennessee.

Tommie M. Bouchard began work on Oct. 1 as executive secretary of Christian education for Kentucky. Mr. Bouchard, who formerly served on the field staff of the department of religious education of the United Society as director of youth work in Texas, had since 1955 been pastor of a congregation in Ft. Worth, Tex.

Miss Erma Jean Thomsen, whose appointment as children's worker for Indiana was announced in the September issue of WORLD CALL, was married in late August and found it necessary to decline the appointment.

Mission Churches

C. E. Weber, on the staff of the Committee on Military and Veterans Services, will give half-time service as national director of mission churches with the department of church development and evangelism of the United Society.

Visit Mission Fields

Mr. and Mrs. H. Parr Armstrong and their son Roger, of Ft. Worth, Tex., are on an extended tour of world mission fields of Disciples of Christ. From Nov. 2 to Dec. 25 they will be in Orissa, India, visiting their daughter, Dorothy, and her husband, Lew A. Davis, missionaries with the United Society. Mr. Armstrong, a minister of Dis-

(Continued on page 35)

Missionary Register

ARRIVING FROM THE FIELD:

Miss Fraulein (Fran) Jarman, Aug. 21, from Belgian Congo.

DEPARTING FOR THE FIELD:

Mr. and Mrs. Richard L. Taylor, Aug. 23, for year in Belgium; Miss Ruth Mitchell, Aug. 27, for India; Mr. and Mrs. Dean B. Cornwell and Mr. and Mrs. Charles H. Dawson, Sept. 7, from Belgium to Congo; Miss Anna Bender and Mrs. Miriam Terry, Sept. 12, for India; Mr. and Mrs. Robert Larson, Sept. 17, for India; Mr. and Mrs. Howard Huff, Sept. 20, for Japan; Mr. and Mrs. Victor McAnallen, arriving in Thailand Oct. 20-25.

British Delegate Sees Work in U.S.A.

J. William Rutt, British fraternal delegate to the 1957 International Convention Assembly, visited Missions Building in September. In the photo, Mr. Rutt, right, talks with Robert Tobias, associate executive secretary of the Council on Christian Unity, center, and Robert W. Heckard of Des Moines, Ia., new assistant to Dr. Tobias.
—World Call Photo

Women and WORLD HIGHWAYS

Two Years Old

By HILDA GREEN*

WARMEST Christian Greetings to you all! It seems no time at all since I was greeting you on our first birthday, but the year has gone and much has happened. I am happy to share with you some thoughts and reflections as we approach the end of the second year of activity as a World Christian Women's Fellowship.

First Presidential Visit Overseas

Foremost in my mind as I consider the past year—and I think it is natural enough that it should be so—is the feeling of gratitude for the privilege of making a journey overseas on your behalf. At the beginning of what proved to be an exciting and memorable trip for me, I was able to spend a morning seeing the spectacular buildings of the United Nations organization in New York. I recalled the words of Mme. Pandit when she addressed a session of the General Assembly:

> "The great need of the moment is understanding . . . between people and between governments. I do not think that the spreading of understanding and creation of good will is the monopoly of governments; in fact, they are frequently prevented from doing this owing to complexities of national and international situations in which they are involved. In the world of today, responsibility is more widespread. The individual shares this today to a far greater degree than ever before. The extent to which he or she discharges this responsibility and helps to mold the actions of governments is the extent to which we can advance in the building of a better world."

These words kept running through my mind as I continued on my way to attend the Quadrennial Assembly of the International CWF at Purdue University, West Lafayette, Indiana. Could we have a better justification for our existence as a World Fellowship or a clearer call to "action-stations"? And as *Christian* women we are doubly committed to our responsibility. We have said that our primary objective is to cultivate, foster and strengthen the ties of Christian fellowship which unite us each to all. The Archbishop of Canterbury has said that ". . . as soon as the chief nations can begin to trust each other and even take risks in trusting each other, then a solution to our problems will be more easily found." We know that only in the love of Christ can we truly find that mutual respect for and trust in each other.

At the Quadrennial we were brought face to face with the challenge to the church of these days of revolutionary change. The urgency of the needs and of the opportunities around the world was continually demonstrated as missionaries and leaders gave testimony to what they knew and felt. As I moved among the hundreds of women and talked to some of them, I was amazed at their determination to have a greater share in meeting these needs and in grasping these opportunities. Neither the heat of the day nor the length of the program deterred them from getting the most out of the experience. They were there to work, and work they did! Through the many personal contacts with missionaries and guests from overseas, I am sure that the World CWF gathered impetus and became more meaningful.

Executive Responsibilities

During the next three years we are planning to extend our personal contacts with member countries, because we believe that through them understanding and good will in our world can be fostered. I am happy to report that shortly Mrs. Russell C. Putnam of Cleveland, Ohio, a member of the World CWF executive committee, will be visiting in South America on our behalf. What a thrill the CWF in Paraguay and Argentina will have when they meet and get to know and love this gracious Christian churchwoman.

Miss Trout, our secretary-treasurer, visited Mexico in September. Others closely associated with the work will be in other countries during the coming months and will play their part by taking greetings and news of other lands to those among whom they visit. They will all return home encouraged and inspired.

Individual Responsibilities

The executive committee may assume these special commitments on our behalf and conscientiously produce newsletters, birthday services, monthly prayer topics, and so forth, but unless each of us is dedicated in our use of them, they remain merely "talking points." I must confess I was somewhat disappointed at the Quadrennial when I realized that the newsletters were not always getting through to the women in the local groups. While they are sent out on a non-subscription basis, we can only afford to send one copy to each group.

We ask you to put the newsletters to the best possible use. They can become more and more significant as we develop ways of using the varied items of interest which they contain. As we learn more about each other we shall learn to pray more intelligently for one another. It was Thomas a Kempis who said . . .

"But now God hath thus ordered it that we learn to bear one another's burdens; for no one is without a fault, no one but hath a burden; no one is sufficient for himself, no one wise enough for himself; but we have to support one another, comfort one another, help, instruct and admonish one another."

However much one may like writing letters, it is much more satisfactory to do planning in person! It was a real joy to talk over with Miss Trout ideas for our Quinquennial sessions to be held at the World Convention in Edinburgh in 1960. We anticipate great times of inspiration and encouragement. It is not too soon to begin planning and saving for such a trip. We are hoping that each member country will plan to make it possible for their executive representative to be there; and if this is not possible, then to see that they are officially represented.

Airplane Serves Brotherhood

As the days pass it is possible for more and more of us to take to the air and make nonsense of the clock! The airplane can surely be our vehicle of brotherhood, making of each nation a neighborhood.

Only too well do we know how men and women deceive themselves when they allow their appetites to overcome their judgment and control, and how soon man's benefits to man can turn to this destruction when in his selfishness he seeks his own good. Slowly we are learning the truth of that apt quotation . . . "The world will not be a good place for any of us to live in until it is a good place for all of us to live in." We rise and fall together.

Bertha Duncan (of the CWF in Glasgow, Scotland) points the way in the following challenging lines . . .

Child, Woman, Man . . .
Futile thy bravest plan
Without this Christ.
Here is the solace to thy wearied sighs,
The only answer to thy bitter cries.
Look up . . . although the clouds may fill the skies,
The hills beyond the mists of doubt still rise.
Look up and open wide thine eyes
And make thy tryst
With this dear Christ.

Child! He is thine, who bad'st the children come . . .
Woman! He waits to bless thee in thy home . . .
Wide world! Thou hast no plan that can endure,
Th'unchanging Christ alone is ever sure.
In Him thou shalt be blest and most secure . . .
He stands and waits, a question in His eyes . . .
This patient Christ . . .
And asks, "Ah, shall it be
That I may find an answer too, in thee?"

The "World CWF Newsletter" is sent to local CWF presidents twice each year as an enclosure in *Guideposts for Christian Women's Fellowship.* Presidents are urged to share the Newsletter with all members of the local Fellowship.

*Mrs. Charles K. Green, Stockport, England, is president of the World Christian Women's Fellowship.

Echoes— *from Everywhere*

DROUGHT IN MEXICO WORST IN THIRTY YEARS

WE are all concerned about the drought here in Mexico. It is the worst drought in thirty years and is most serious in Durango and the three states of our own field. Many of the people will have no crop at all this year. A few of our neighbors finally planted corn when there was a little rain in July; and although it came up, it is only a foot high and not growing any more.

Word has come from Nogales that many of the animals are dying from thirst as well as hunger. Such times as these make us even more grateful for the deep well [at Mountain of Light Farm] and its streams of living water. Also, there was a shortage of corn, but fortunately we saved enough to be able to sell to our people here on the farm until just a short time ago, and we are holding enough in reserve to feed our "family" until the present crop is harvested.

I don't know whether the government will give emergency relief all through the winter or how the people will live without starving to death. Not only is there no food because of the drought, but there is no money for them to buy food; and what food there is will no doubt be expensive. I would hope that church people in the United States will be praying for the Mexican people in this time of distress.

—MRS. BARBARA (L. PAUL) STONE
Pabellon, Ags., Mexico

"FINGER-PHONO" BEING USED BY BIBLE SOCIETY WORKERS

A small, hand-turned phonograph which will bring the Scriptures to many thousands of illiterate, underprivileged and neglected groups throughout the world, is now being made available by the American Bible Society. This machine, the result of many months of experiments by Gilbert Darlington of the Bible Society, plays records on which Bible readings have been recorded. In this way a reading from the Scriptures in any language may be heard.

The finger-phono, as it is called, was given a careful tryout at the Bible House in New York by P. Mahanty of Bangalore, India, General Secretary of the Bible Society of India and Ceylon. Mr. Mahanty, on his first visit to America, expressed great interest in the phonograph which, he felt, would greatly increase a knowledge of the Scriptures in his own country.

The finger-phono is an improvement on old hand-turned phonographs. It has a new tone arm and an improved sound box. The records, made of filled flexible plastic, have an audio frequency range of from 500 to 5,000 cycles per second. Now any man with a finger to operate this phonograph can bring the good news of the gospel of Jesus Christ to millions who cannot read. Average cost for three kits of machines and a supply of records and needles is ten dollars.

HISTORICAL SOCIETY AWAITS COMPLETION OF NEW BUILDING

"When will you get into the new Phillips memorial building?" is the question most frequently asked these days. An exact answer is not possible. The roof was completed last week, and plastering is being done now. The six levels of the stack room are practically completed. Bronze window frames have been in for some time, and glazing should begin early in September. Millwork should arrive ready for installation about the same time. If there are no serious interruptions or delays, *perhaps* the building will be ready in December.

Another question, "When will the dedication be held?" cannot be answered yet. Plans now being made indicate that dedicatory services will not be held for at least six months after the Society takes possession of the building. A late summer or fall date, 1958, can be expected.

—CLAUDE E. SPENCER
The Harbinger and Discipliana

MUNGELI CHURCH IN INDIA REACHES OUT

Some of the members of the Mungeli church live in outlying villages within a radius of ten miles. The pastor and the laymen's committee on evangelism are sponsoring a plan whereby every Sunday, after the morning service—or after lunch—a group goes out to one or another of these villages and holds a worship service with the Christians living there. One or more of the church elders are always in the group and preside at the communion.

Members of the CWF and CYF are enthusiastic participants in this program. Transportation to a village may be by cycle, by car or bus, or by buffalo cart. Not only are the isolated Christian families encouraged and strengthened by these village church services, but their non-Christian neighbors also attend and learn more of the meaning of Christianity. By no means the least important result is the spiritual growth and awareness of the meaning of Christian witness and fellowship among those who go out from Mungeli to carry on this program.

—VICTOR AND LOUISE RAMBO
Mungeli, M.P., India

FESTIVAL OF CHRISTIAN HOME HELD IN MONIEKA

Another "first" for Monieka, Congo, was a recent series of emphases on the Christian home. The Sunday school had lessons concerning it during the month. The pastor preached a series of sermons about it. Then the last week we had several special services, emphasizing the importance of the Christian home and family life. I wrote and taught a song about it.

We had several model home devotional services. We had a display of handwork that the women had produced. We had a panel discussion by the nurses, emphasizing cleanliness in the home, body and heart. We had a service of dedication for one of the young church families. They had had tribal and legal marriage for several years and had a toddler, but they now wanted a Christian wedding service, too.

We had a festival of lights—the pastor and an elder took different paths in the village and gathered the families with their lanterns in one grand procession to the church. There, all lanterns but the pastor's were extinguished. After the sermon, two of the women relighted the lanterns and gave words of blessing. Then the families returned home, carrying the "light of Jesus" to their homes.

—VERA G. (MRS. A. C.) CUPPY
Monieka, Belgian Congo

Family Camp

Typical of the many family camps held by Disciples of Christ this year was one sponsored by the churches of Michigan and held at Crystal Lake conference grounds. Nineteen families were represented at one. Included were forty-three children and thirty-five parents, a total of seventy-eight. The photo at right shows one of the volunteer children's leaders working with several children in a craft project during adult devotions. Two family camps were held.

—World Call Photo

Missionary Worship Service

Theme: *We Are the Family of God*

December

Brotherhood of Repentance

Invitation to Serious Reflection: During the past six months we have thought deeply on the missionary theme "Christ, the Church, and Race." We have sensed through worship that "We Are the Family of God," that we are sustained in a continuing fellowship through the brotherhood of need, toil, prayer, love and faith.

We weaken this fellowship by failing to recognize it. In many ways "all we like sheep have gone astray." We have lost the feeling of brotherhood. How are we to make amends for our short-sightedness? The yearning of an ancient Negro spiritual fills our hearts: "O my good Lord, show me the way."

Hymn: "Have Thine Own Way, Lord!" *(Christian Worship: A Hymnal,* 324)

Leader: Let us bow our heads in reverent reflection as we hear the Scriptures.

Scripture Reading: Psalm 139:1-10; 23, 24. *(The Scripture may be read responsively, members of the group responding, with heads bowed, after each verse of Scripture: "O my good Lord, show me the way.")*

Hymn: "Savior, Like a Shepherd Lead Us" *(Christian Worship: A Hymnal,* 401)

Scripture Reading: Malachi 2:10

Offertory Prayer

Offering

Hymn: "Dear Lord and Father of Mankind" *(Christian Worship: A Hymnal,* 411, verse one only.)

Testimony: Several years ago a young woman from a small church in Ohio was sent to the International CYF Planning Commission meeting in Indianapolis, Indiana, to represent her state organization.

Ruth Anderson had the greatest experience of her young life. For the first time she was riding the train by herself. She looked forward with great anticipation to the new friends she was to make at the Planning Commission.

The leaders of the conference skillfully developed a feeling of family and community among the young people. Almost immediately upon arrival, Ruth found herself a part of a study group. Very soon she was enjoying a folk dance and singing fellowship songs.

At the evening vespers she found herself reflecting on the high points of the day's experiences. She remembered that she had traded opinions with a Japanese girl in her study group. A Negro boy had been her partner in one of the folk dances. A Mexican girl was to be her roommate in the home of a foreign missionary on furlough from service in South America.

A world heretofore unknown to her was opening up. She felt wonderfully enriched and uplifted. She sang the hymns of the vespers with an understanding she had never had before.

Ruth carried this new awareness of belonging to the family of God home with her.

When she saw Mexican migrants on the streets of her town, she thought of the girl who had been her roommate—and she wondered what her community could do to make the migrants feel a sense of belonging to it. When she met the Japanese wife of an American G.I., Ruth invited her to attend church and offered to call for her. When she heard that a Negro family had moved into the community, Ruth paid them a call of welcome.

At first when Ruth tried to share her new insight, she met with opposition and indifference, but through constant prayer and encouragement from many of the mothers in the Christian Women's Fellowship group, and from her pastor, she was able to make her witness. Her CYF group became interested in sponsoring intercultural programs. It increased its giving to the Christian World Friendship Fund.

Ruth Anderson was not content just to feel sorry for her limited vision of the past. What she felt was more like repentance. She felt sorry, almost ashamed, and she was determined to do something about the cause of her shame. She had returned to her church determined to implement this enlightened concern. As she did so she found herself sharing in a new brotherhood—a brotherhood with others who felt as she did—a brotherhood of repentance.

Hymn: "Of One Blood Hath God Created," *(Christian Worship: A Hymnal,* 510)

Missionary Benediction

—William K. and Reubena M. Fox

News Room

(Continued from page 32)

ciples, plans to hold five-day intensive schools of missions in churches following his return on Feb. 10.

Student Worker

Garlan Hoskin, a junior at Iowa State College and president of the Disciples Student Fellowship Ecclesia, has been named to give a year of service to two departments of the United Society on a subsistence basis. Mr. Hoskin, who has worked with Heifer Project, will serve the department of social welfare and the student work section of the department of religious education by visiting student groups of Disciples and by assisting in the departmental offices.

Institutional Missions

Homer P. Gamboe, former missionary to India with the United Society, has been named ad interim director of Mount Beulah Christian Center, Edwards, Miss., and has been authorized to supervise extensive repairs and maintenance work at the home missions center. Mr. Gamboe is temporarily taking the place of Paul D. Richardson, who resigned to become professor at Lynchburg (Va.) College.

Miss Marguerite (Peggy) Cobble, missionary candidate of Disciples, is teaching this year at Hazel Green Academy, Hazel Green, Ky. The daughter of Mrs. Robin Cobble and the late Mr. Cobble, long-time missionaries to the Belgian Congo, she is teaching biology and physical education and is working with the girls in extracurricular activities.

Three West Coast residents have taken up their duties in supervising the children's dormitories at Yakima Indian Christian Mission, near White Swan, Wash. Mrs. Arthur A. Harriman, wife of a retired minister from Oregon, is serving as housemother for the girls. Mr. and Mrs. Wallace Jones are new house parents for the boys at the mission. Mr. Jones, a minister, is a native of Oregon. Mrs. Jones is from Washington.

In Memoriam

Mrs. Mame Fields, Aug. 4, Frankford, Mo. A very devoted Christian church member and a friend to everyone. Was an active member of the Ladies Aid and charter member of C.W.F. Age 87.

Ethel Edna Hardaker, Dec. 27, 1956, Reed City, Mich. Wife of W. H. Hardaker with whom she served in the ministry of a number of churches.

Mrs. Cora K. Richards, May 1, Covington, Pa. Lifelong member of the church. Served as pianist and organist as long as health permitted. Always a charming and gracious hostess. Age 83.

Mrs. Eva Conklin, Aug. 19, Covington, Pa. Member of church and missionary society for many years. Was president of Ladies Guild and served faithfully for several years. Age 71.

Mrs. Lillian A. Coffin, June 21, Pleasanton, Kans. Loyal member of First Church for 45 years. She organized the missionary society of the church in 1925 and was its first president. She was interested and active in all church work. Her religion was her daily life. Age 75.

For Adult Mission Study

DECEMBER

"An Experience of Fellowship"

Theme
Christ, the Church, and Race

For the Study Director

THIS is the last program on the theme of "Christ, the Church, and Race." Next month you will start on your study of Japan.

Do you remember reading, when you first began to plan for this study, "What happens to people in your own community is far more important than that your group present a few prepared programs"? Has anything happened to the people in your community as a result of this study? Have you seen any evidence of changed attitudes among members of your fellowship group? Has anything happened to you as a result of this study? How can you tell?

Someone has suggested that a good way to conclude this study might be the way you began it—with a consideration of some of the practical issues which are involved. Do you still have a copy of the June issue of WORLD CALL? The situations you discussed in that first session were described on page 40. Do the members of your group react to those issues in exactly the same way they did six months ago?

Another way of measuring what has happened to people in the course of this study, or of finding out whether anything has happened to them, is through a consideration of what is planned for the future. Will your group simply drop the subject with relief? Or will there be some carry-over? Has your group undertaken any interracial, intercultural project as a result of this study? Is your final program to be a genuine experience of fellowship (actual or vicarious) with people of another race, or will your final program be just a nice Christmas program? Are people in your group concerned enough to go on reading and thinking and seeking the Christian pattern?

Go on Reading and Thinking

These books may be ordered from the Christian Board of Publication, Beaumont and Pine Boulevard, Box 179, St. Louis 3, Missouri. Many of them will be available in public or rental libraries. Some of them should be placed in church libraries for permanent use.

Forbidden Neighbors, by Charles Abrams. 1955. $5.00. Shows the close link between the housing problem and the growth of prejudice in American communities.

Go South to Sorrow, by Carl T. Rowan. 1957. $3.50. Journalist records conversations and first-hand experiences on a trip to see how desegregation of schools is progressing. An enlightening book, though not entirely objective.

Home Again, by James Edmiston. 1955. Out of print, but available in public libraries. This story of a Japanese American family is a reminder of a time when a segment of our citizenry faced the denial of their rights and of the belated attempt to make restitution when the country's conscience was aroused.

Land of the Long Day, by Doug Wilkinson. 1956. $4.00. An account of life with an Eskimo family. Contains a plea for the Eskimo's right to first-class citizenship in Canada.

Naught for Your Comfort, by Trevor Huddleston. 1956. $3.75. A disturbing, informative, thought-provoking book on the racial situation in South Africa, and which has implications for America.

Prejudice and Your Child, by Kenneth B. Clark. 1955. $2.50. Discusses the causes of prejudice, the forms it takes, and how it affects the child. Not easy reading, but important for serious-minded parents and teachers.

Race and Nationality in American Life, by Oscar Handlin. 1957. $4.00. Gives some new insights into the question of racial discrimination in America. An excellent book for the thoughtful reader.

Segregation: The Inner Conflict in the South, by Robert Penn Warren. 1956. $1.95. A Southern journalist recounts conversations with people of many shades of opinion on segregation and concludes with an interview with himself.

We Need a New Goal

Sound and successful mountain climbing is fundamentally a matter of team-work. To reach the summit must be the goal of the team, and at the same time that goal must be personal to each individual climber.

Granting the importance of teamwork in mountain climbing, sometimes in scaling a very difficult peak it has been necessary for some members of the party to stay behind—allowing a small segment of the expedition to climb a whole day, or even two or three days, without the main strength of the party. There have been times when in the end only a single member of the expedition has actually reached the summit. Even in these cases it has been the expedition, not the single climber, which has received credit for making the climb, and no one has been quicker to claim credit to the whole expedition than the single climber himself.

We have been a long time in this country climbing the slopes that lead to racial equality—to the recognition of every person, whatever his creed or color, as a child of God and as our brother. When the first slave-ship emptied its human cargo on the shores of America, voices were raised in protest. Earlier than that—when the first colonist set foot on the soil of the New World—voices were raised proclaiming that all men were created equal in the sight of their Maker. Somehow, in spite of protesting voices, land was wrested from the Indians; laws enforcing segregation were enacted anyway; "gentlemen's agreements" came to be accepted. Through all of this, the expedition of believers in brotherhood kept pushing up the slopes toward equality until, stage by stage, they inched their way to the top. For the top has been breasted.

It is difficult to know when a given movement has achieved its purpose. How can we tell when an idea has ceased to be "new" and "different" and "dangerous" and has been accepted as something we have "always" known to be true? This is what has happened in the realm of race relations. We are no longer seeking to convince ourselves that people are people, regardless of the color of their skin or their racial background. We are no longer daringly presenting the proofs of the Bible, of psychology, of sociology and anthropology. We are no longer pioneering in racial equality.

All that was part of the long, difficult up-hill climb. The base camp is near the top of the hill now; we have reached the summit; we are on the downward way on the greener side of the mountain.

It is true that not everybody has reached the top. This is another of those expeditions when only a few climbers actually stood in the winds on the summit. But some members of the expedition reached it, and we all rejoice in the accomplishment. The important thing is that the flag has been planted on the summit. The goal of the expedition has been reached.

Now we must set a new goal. Up to this time the goal of the expedition has been to convince people that all men are created equal in the sight of God. Our efforts now must be directed toward implementing this belief, toward making our belief concrete in terms of the way we live. This is our task now: Not merely to be ready for the "kingdom beyond caste" when that kingdom comes, but to act so as to bring that kingdom about more quickly. Not merely to be ready to welcome people of other races into our fellowship if they should ask to join, but to seek them out and invite them in.

If we can't go this far—and some of us honestly can't—yet—at least we can refrain from strengthening our own prejudices and from contributing to and strengthening the prejudices of others. We can try to keep ourselves informed—with accurate facts, not rumors. We can continue to seek for the Christian way. And having accepted the Christian ideal of brotherhood, we can pray for courage and for patience and for grace to live with it.

Worship Service

The worship service for use with this final program on "Christ, the Church, and Race" will be found on another page in this issue of WORLD CALL. These worship services have been prepared by Mr. and Mrs. William K. Fox of St. Louis, Missouri.

Youth and Missions

Youth Visit Japan in World Fellowship Youth Meets

About thirty years ago was born an idea which has had a great influence on youth of our brotherhood. In Kansas, in Indiana and in Kentucky, groups of youth from several churches in an area began coming together to study and discuss missions. The idea spread and meetings grew in number. Judging by the quantities of materials ordered, youth attending these must number almost 30,000.

For some years the emphasis has been the world mission study theme. This year the thousands of junior highs and senior highs, with some post-high school youth, will visit Japan through decorations, food, games and songs suggesting Japan, and in discussion sessions and worship services. The total impact should leave a lasting impression in the minds of the youth and should go further—it will without doubt arouse an interest in thousands which will lead them to seek more knowledge of Japan and its people.

The leader of youth would be wise to consider what the Meet offers and plan to obtain help from all of its features. He may divide delegates so that one or more will attend each interest group offered. He may ask one or two of his singers to learn every new song taught the group at the Meet. The leader may assign another the job of bringing home some new games. Another youth may be given the job of going to the book table and examining study materials with a view to recommending to the home church youth fellowship those which would be helpful in the month of Japan study.

An artistic teen-ager may observe carefully the decorations and find where the patterns and directions were secured. He may take home his place mat and plan to order enough of these for a Japan banquet at home for which stories in *Japan Face Sketches* would provide the program.

Featured in most Meets will be the youth reading program, *Books Are Bridges*. There may be book workshops during activity time. Certain books may be presented in skits and recommended particularly. Delegates may exchange ideas on obtaining money for the purchase of books and on motivating reading. By examining books in the display, delegates may decide what books they wish to order for their youth fellowship library. The delegation from each church may be asked to set a book goal for the year so that the district—or other area involved—may set its goal.

Have you thought of using worship services from the Meet in the youth group at home so that those members who did not attend the Meet may have them? Someone should make use of the copies after they have been used. The same is true of the packet of Japan pictures. Some leader should utilize the pictures during the Japan study and lend them to an adult mission study group and to teachers of junior and primary children afterward.

And what will the counselor be doing to better himself during the Meet, provided that he is not to lead an interest group? "When Adult Leaders Meet" is an interest group in which he may share ideas and insights with other leaders. He should give some thought to what his contribution will be and what information he needs to gain.

From International CYF Commission

By BETSY BARNES, President

"Que calor!"

"Hey, slow down and speak English!"

The lovely Puerto Rican laughed and flashed her shining brown eyes as she repeated, this time in English with a Spanish flavor, "It is hot!"

And I had to agree; it was terrifically hot in Canton, Missouri, August 20, on the first day of International CYF Commission meeting. Whether you were from Puerto Rico, Southern Rhodesia, France, the Philippines, Canada, or the United States you could not misinterpret this remark.

Shirley Webster, a pretty blond freshman at Culver-Stockton College, was from Southern Rhodesia. During Commission she shared many experiences with us about the Union of South Africa.

Dani Aguila, from the Philippines, added an ecumenical note to the Commission. Dani, a Presbyterian, told of his island country, the problems, needs and successes of his people, and what the church was doing or what it could do.

Michelle and Jacques Lochard came to the United States from France this summer to help in the Jarvis, Texas, work camp. The stories they shared concerning both the work camp and the youth of their own country helped us to visualize more clearly the part Christian youth could and should play in Europe.

For years the Puerto Rican youth have been active in CYF. But they have also been interested in learning a great deal more about how CYF can better serve their young people, church, community, and the world. So this summer five youth and their adult leader, Joaquin Vargas, came as a caravan to the mainland. They visited The United Christian Missionary Society, the Christian Board of Publication, International CYF Commission, a Michigan CYF Conference, and DSF National Ecclesia.

These visitors to America came not only to learn but also to help us better understand the role of the church and CYF at home, on the mission field, and in the modern world.

These overseas representatives attended the CYF Commission. Left to right, front row: Sammy Torres, Puerto Rico; Dani Aguila, Philippines; Shirley Webster, Southern Rhodesia. Second row: Elias Torres, Annie Berrios, Awilda Hernandez, Puerto Rico; Jacques Lochard, France. Back row: Cuca Santana and Joaquin Vargas, Puerto Rico.

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Book Chat

(*Continued from page* 22)

ture and his writing is stimulating. It is an experience-centered argument given an existential twist.

EMIL Brunner in *Faith, Hope, and Love* has produced a little volume of three essays which are unique. Instead of discussing this trilogy of virtues in the conventional matter, he begins with the fact that man lives in three dimensions of time—the past, the present and the future. Faith is that which is transmitted to us out of the past, hope is the quality of trust in the future, and love is the impingement of the Christian spirit on the present.

W. E. Sangster, leading Methodist preacher of England, writes on *The Secret of Radiant Life,* claiming that we should all seek to achieve radiance of personality and joy in living. No doubt this work will be helpful to many people. It is simply written, replete with practical suggestions, and copiously illustrated with episodes to carry out its point. One can be pardoned for a touch of skeptism regarding the main theme. Would the world be happier if everyone were radiant? Would it not be rather trying to live with a church full, or even a houseful, of "radiant" people?

Books Mentioned in Book Chat

THE QUEST AND CHARACTER OF A UNITED CHURCH, by Winfred E. Garrison. New York and Nashville. The Abingdon Press. 238 pp. Price, $3.50.

THE CHRISTIAN TRADITION AND THE UNITY WE SEEK, by Albert C. Outler. New York. The Oxford University Press. 165 pp. Price, $3.25.

GROUND TO STAND ON, by John H. Otwell. New York. The Oxford University Press. 232 pp. Price, $4.25.

FAITH, HOPE, AND LOVE, by Emil Brunner. Philadelphia. The Westminster Press. 59 pp. Price, $1.50.

THE SECRET OF RADIANT LIFE, by W. E. Sangster. New York and Nashville. Abingdon Press. 219 pp. Price, $3.00.

Book of the Month

THE LAYMAN LEARNS TO PRAY, by Lloyd V. Channels. St. Louis. The Bethany Press. Price, $1.50.

The Commission on the Promotion of Christian Literature recommends to Disciples of Christ *The Layman Learns to Pray,* by Lloyd V. Channels. This book is selected for November reading by Dudley Strain of Lubbock, Texas. In reviewing the book Dr. Strain says:

"The author uses simple language throughout, as evidenced by his definition of prayer as a 'two-way conversation in which God and man speak and listen to one another.' He expresses in non-technical terms the theology which must be behind or beneath the practice of prayer and then proceeds to outline a method of prayer.

"He warns against the all-too-common fallacy of 'using' God to achieve our own desires and purposes, and gives good guidance as to how God answers prayer. Perhaps the most fruitful chapter is 'The Fruits of Prayer' in which he points out that the Christian may receive through prayer the peace of mind which is necessary to meet life's problems and also the disturbance of mind which will shake us loose from the lazy acceptance of things as they are.

THE OTHER SIDE OF THE WORLD, by Esther Haggard Lee. New York. Vantage Press. Price, $2.50.

Here are notes from the diary of a young Indiana teacher who went to China as a missionary in 1921, married, bore two children and died as long ago as 1928. All of which attests the fact that length of life does not measure its richness.

These excerpts are from only two years of the life of the young woman who went out representing The United Christian Missionary Society. They portray the life and spirit of the people more vividly than many more pretentious books attempting to cover many years. They also reveal the eager, sensitive spirit of a rare soul blessed with a genuine sense of humor, a strong zest for life and concern for people.

THEY ALL CHOSE AMERICA, by Albert Q. Maisel. New York. Thomas Nelson & Sons. Price, $3.75.

Few of us are full-blooded Indians; most of us find our own ancestral strains described in this volume. Even so, we are only vaguely aware of the large part immigration has played in our American history. A book such as this serves a fine purpose in sharpening our appreciation of the contributions made to our nation by many peoples from many parts of the world.

The author stresses the fact that most immigrants have not been just average people but rather have been exceptional in idealism, in hope and in desire for freedom. They *chose* America for what she could give them and in return they and their descendants have given her much. The author points up his general evaluations with names and stories of particular men and women of some fifteen racial and ethnic groups.

The fact that chapters from this book have appeared in condensed form in *Reader's Digest* indicates its popular nature. It is a series of paeans of praise, but so wide and varied is the scope that it never grows tiresome. It becomes a sort of tribute to universal man. In reading it we may pat ourselves on the back but we must also tip our hat in gratitude to many neighbors.

—ORMA JEANNE COLE

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Publications Received

THE NEXT DAY, by James A. Pike. New York. Doubleday & Co. $2.75.

WHY I AM A DISCIPLE OF CHRIST, by Hampton Adams. New York. Thomas Nelson & Sons. $2.75.

WHY I AM AN EPISCOPALIAN, by John McGill Krumm. New York. Thomas Nelson & Sons. $2.75.

REFLECTION BOOKS: *The Promise of Prayer,* by John L. Casteel; *What Archeology Says About the Bible,* by Albert N. Williams; *God and the Day's Work,* by Robert L. Calhoun; *What the Christian Hopes for in Society,* by Reinhold Niebuhr; *Sex and the Christian Life,* by Seward Hiltner; *The Unfolding Drama of the Bible,* by Bernhard W. Anderson. New York. Association Press. 50c each.

ONE IN CHRIST, by K. E. Skydsgaard. Protestant and Catholic, where they agree, where they differ. Philadelphia. Muhlenberg Press. $4.00.

ISSUES BEFORE THE TWELFTH GENERAL ASSEMBLY, New York. Columbia University Press. 25c.

THE DOOR THAT WALKED AWAY. Ten stories for children such as "The Tree that Wouldn't Stop Growing," "The Queen and the Kimbo Cup," "Johnny Talker," etc. Columbus, Ohio. The Wartburg Press. $1.00.

DAILY BIBLE READINGS FROM THE RSV. New York. Harper & Brothers. Cloth, $2.00; leather, $5.00.

CHRIST AND ADAM. Man and Humanity in Romans 5. By Karl Barth. New York. Harper & Brothers. $2.00.

MAKING THE MOST OF WHAT LIFE BRINGS, by Theodore F. Adams. New York. Harper & Brothers. $2.50.

THE REVELATION OF JESUS CHRIST. An interpretation by Donald W. Richardson. Richmond, Va. John Knox Press. $1.50.

YOU CAN BE A SAINT, by W. E. Sangster. Nashville, Tenn. The Upper Room. 15c; 8 for $1.00.

THE OTHER SIDE OF THE WORLD, by Esther Haggard Lee. New York. Vantage Press, Inc. $2.50.

CONSIDER MY SERVANT. A novel based upon the life of Johnathan Edwards, by Jack Duncan Combe. New York. Exposition Press. $3.00.

Audio-Visual Suggestions

TO EACH A GIFT is a new Christmas film released by Concordia Films. It is a story set at the turn of the century and shows how love and understanding bring Christmas to a family of Swedish immigrants. It has a message of selflessness and devotion and presents a realistic example of the spirit of Christmas, as translated into everyday life. 16mm sound; 30 min.; rental, during December—B&W, $13.50; color, $22.50. Other times—B&W, $9.00; color, $15.00.

ANOTHER SPRING is one of the series of *The Living Parables* by Family Films, Inc. It is the story of a widow and her daughter who live lonely and secluded lives in their old mansion and attempt to remain aloof from the changes taking place in their neighborhood. Their lives are meaningless until they are helped by an attorney friend and a little girl from a church home which is located next door to their estate. The story is based on the parable of the barren fig tree as found in Luke 13: 6-9. The film has special relevance to the Christmas season because of its emphasis on benevolence. 16mm sound; 30 min.; B&W; rental, $9.00. (Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri.)

Bible Reading

Annual Program Under Way

THE fourteenth annual Worldwide Bible Reading Program has been launched by the American Bible Society. With a theme "Now in 1,100 Tongues," the program will encourage daily Bible reading by individuals from Thanksgiving to Christmas.

Each year a theme is selected by representatives of more than fifty communions, including Disciples of Christ, and a poster is designed to illustrate it. This year's theme highlights the 1,100 or more languages into which some book of the Bible has been translated.

A special selection of daily Bible readings is printed in the form of a Bible bookmark to the number of 18,000,000 copies. Reprints of the list are made by newspapers and magazines with more than thirty million total circulation.

According to a statement from the American Bible Society, "Worldwide Bible Reading is a concerted effort to get more people to read the Bible. The daily readings are without note or comment, which means that a person of any faith may follow them and may use whatever version or translation of the Bible he likes."

Materials, usually sent earlier in the year to churches, are distributed from the American Bible Society offices, 450 Park Avenue, New York 22, New York.

For Christmas Giving

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By Harold and Dorothy Ewing

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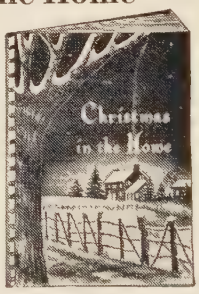

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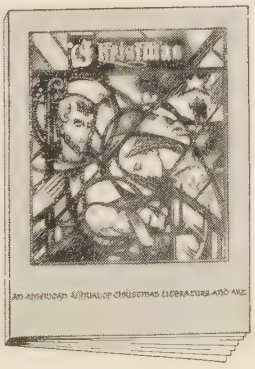

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SIGNS IN THE STORM

Joseph Nemes

An escape story with a difference. The author, a Hungarian Christian, describes this book as "the story of how God rescued me from a Communist prison; how He led me safely along dangerous roads over a distance of more than three hundred miles; how I met Him face to face in the depths of a Russian prison, and how He brought me out of there, from the arms of almost certain death." $3

AT ALL BOOKSTORES

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"The Credit Goes to the Quarterly"

(Continued from page 18)

whole process would get rather tiring. Let me see if I can at least take you one more step. Are the rest of you worn out, or do you want to go on?"

"Let's go on, Madge," said Mr. Manz, and the others indicated their interest by moving to the edge of their easy chairs.

"There is a second group of people which carries out in detail the general ideas which have been generated by the CEA. This second group is called the CPC or Curriculum and Program Council. It is made up of many of the same people who are in the CEA but it is a much smaller group. We should remember that the staff personnel on these committees are all active members of local church groups even though they are employed by the different agencies."

Wants to Be Sure

"Now let me see if I get this straight." Harry had put his coffee cup aside. "You said, as I understood you, that the purpose of CEA was largely to survey and consult churches about curriculum ideas and problems; and then you said the CPC group develops the curriculum along the direction indicated by the CEA. Am I right, Madge? I sure hope so."

"Harry, I'd say you are exactly right. Of course we must add the work which the groups do on program. Remember I said that *program* is a name given to ways in which the churches cooperate." Madge was feeling a little proud of Harry. "I'm sure that the people of the CEA and CPC would feel that your statement is much too general for their 'working' purpose, but for our understanding of the groups, I'd say you've got it."

"Now, Harry, let me move your understanding a little further, and I think it would be best for me to list these, too. At the direction of the CPC, the outlines for curriculum and program materials are made, writers chosen, manuscripts submitted, reviewed, tested (in actual classrooms in churches across the country), rewritten in light of discoveries during the testing, reviewed, edited, printed and distributed to the churches at the proper time."

Questions Madge

"Did I hear you right, Madge? Did you say the materials are actually classroom tested before they are printed?" Mary just couldn't believe what she had heard.

"Yes, Mary, the manuscripts are duplicated and used by the best teachers in all sizes and types of churches before they are printed."

"Madge, how often do these groups meet?" Ben's practical mind was coming to the fore.

"The CEA meets every two years. It will meet again in January of 1959. The CPC meets every spring and fall, usually in St. Louis in May and in Indianapolis in November."

"Do these people pay their own expenses," Ben continued.

"No. Staff people pay their travel, meals and lodging from their agency travel budget. The people from local churches receive travel money from a budget fund supplied by three departments of the United Society and one department of the Christian Board of Publication."

"You know," Mr. Manz seemed quite serious, "I feel a little more responsibility toward this matter of sending in ideas and problems which come up in the various groups of our church. If we really have a voice through the CEA and the CPC, I feel we're obligated to use it. Madge, could we get you to present this to our Christian education committee so that they see what we ought to be doing?"

"Yes, Mr. Manz, I'd be glad to, if—" she was turning and looking at the shelf paper, "if you'll give me time to prepare some charts so that I can show this to a larger group with visual aids."

"Mary, that's one Christian education meeting I'm not going to miss."

"Harry, I'll go along as a visitor."

Cane Ridge

Stone Sermon Presented

A SERMON by Barton W. Stone, early leader of the Christian Churches, was presented to the Cane Ridge Preservation Project during recent dedication services of the superstructure housing the historic Cane Ridge Meeting House.

The sermon, written by Stone and in his own handwriting, was donated by Harrell Biard, minister of Unity Christian Church, Muskogee, Oklahoma. Mr. Biard is a descendant of Barton W. Stone.

Several thousand persons attended the dedication services held this past summer at the Cane Ridge Meeting House, near Paris, Kentucky. A limestone superstructure has been built over the old log church, scene of early evangelistic activities of Stone and other leaders of Disciples of Christ.

In connection with the dedication, Mr. Biard composed and sang a hymn dedicated to the Cane Ridge shrine:

We stand today on holy ground
And give Thee thanks;
For noble spirits hovering 'round,
We give Thee thanks.
For those who sought for light to see
The path to love and liberty,
And dreamed of Christlike unity,
We give Thee thanks.

This hallowed shrine we dedicate
As day is done;
A symbol of the faith of those
Whose rest is won.
O may each stone a witness be
To this, the prayer we raise to Thee,
That we who would Thy children be
May all be one;
That we who would Thy children be
May all be one.

Out of the bounties God has entrusted to us . . . shall we not remember those ministers of God who in our yesterdays proclaimed the message of God's redeeming love?

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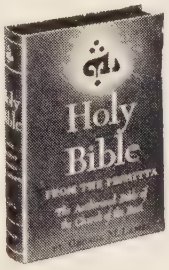

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Youth in Mexico Serve Churches

Missionary Sees a Bright Future as Leaders Develop

By BARBARA WILLIAMS STONE*

—Photo by Ella Huff Kepple

One of the coming leaders of the Mexican churches is Nohemí Garza, shown in photo.

I JUST came back from driving four boys over to the highway to take a bus; and as I left them there a very warm glow surged up inside of me. I realized that I am very proud of those four boys from Mountain of Light Farm, school and rural center of Disciples of Christ in Pabellón, Mexico; and I imagine that God is proud of them, too.

All of them had every hair combed into place with an abundance of brilliantine. They had washed and ironed their clothes with much care the day before. Their shoes had been shined to a high luster, and as far as I could see, there were no holes in their socks. It wasn't just their outward appearance that made me proud of them, though, and I doubt if one of them had thought about his appearance since he finished dressing.

When I told them "Goodbye; God bless you," each of us was thinking about the challenge the boys had to face separately on that Lord's Day. Julián had been going to Cosío for only a few Sundays, and the people still looked on him as their "new" pastor. It was the first Sunday that Felipe was accompanying him to teach the children's Sunday school classes. As soon as Felipe had finished his work in Cosío, he would return on the bus, pass Pabellón, and go on farther south to another small town to visit the only family in that place who are Christian sympathizers and to lead them in a short Bible study and devotional service.

Daniel Would Get Off First

Daniel would get off the bus first to pay a similar weekly visit to another family of Christian sympathizers in the first town north of Pabellón. Sometimes these families invite their neighbors to share in the study of the Bible, and thus there is a small nucleus of Protestant concern in an otherwise Catholic community.

Gontrán, the fourth boy, would have the longest bus ride of all, to Ojocaliente. The pastor of that church can be there only every other Sunday since he is also the pastor of the church in Palmillas. Therefore, Gontrán was going to preach.

Then I thought about the other high school students who were staying at home that day to help in the Pabellón church, and pride surged through me again. Secundino is the oldest boy here at the farm, and he is doing a fine job as pastor of the local church. Margarita and Nohemí, our two high school girls, are in charge of the junior church, and Nohemí often plays the piano for the adult service if I cannot be present.

Our two first-year students are still very young, and they are not yet ready for the responsibility which the other students assume, so they do not take part in this practical aspect of the high school studies.

Miss Ruth Leslie supervises this phase of the students' preparation for Christian service, and she spends many hours a week in conference with each of them as they prepare sermons and make program plans.

Two Choices Open

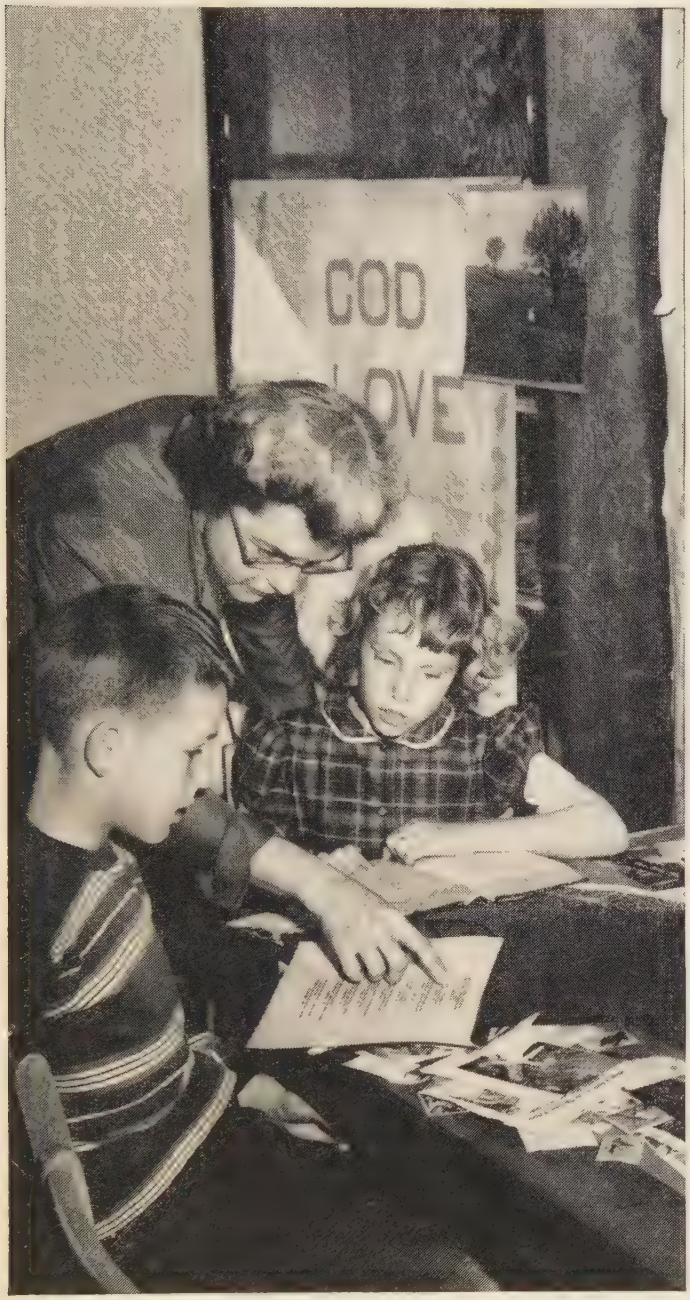
When the students finish high school at the farm, they have two choices as to where they may continue their training. Last year's two graduates decided to go to the Presbyterian preparatory school near Mexico City for two years before starting their seminary course. The training at the Presbyterian school corresponds to junior college work, and it will make them eligible for a full diploma at Union Seminary when they finish a four-year course there.

We have two other farm school graduates enrolled at Union Seminary in their second and third years. For the first time there are also two girls from our churches studying at the seminary.

Two boys from San Luis Potosí who were at the seminary last year are not there at present but will continue their studies later. One was seriously injured in an automobile accident several months ago and is still at home recuperating. The other is living at home while he finishes his preparatory course so that when he returns to the seminary he, too, can take the full course of study.

This makes a total of seventeen young people who are in preparation for Christian service. Besides these, others who are still in grade or high school have dedicated their lives to full time Christian work but have not yet started their specialized training. The future of the Christian church looks very bright with so many potential leaders.

*Mrs. L. Paul Stone is a missionary in Mexico with The United Christian Missionary Society.



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Mrs. George P. Fowler has taken part in leadership training schools for ten years—first as a student, now as a teacher of other teachers.

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Does Japan Need Missionaries?

Confronted by Millions Who Have Not Heard the Gospel, Japanese Leaders Seek Support and Help from Abroad

By JOHN DEMAADG*

ARE missionaries still needed in Japan? This is a question sometimes asked by American visitors when they see that the Japanese church is already well established.

The United Church of Christ alone has more than 125,000 members in 500 churches served by more than 1,400 pastors, most of whom have had regular seminary training. There is no doubt that this church, even if no more missionaries came to help it, would carry on and continue to grow.

Even now it has a home missions board elected by its general assembly and charged with nurture of weak churches and establishment of new ones. The board consists of Japanese pastors and laymen, and its budget comes entirely from Japanese churches. Last year the budget was over $22,000, and next year's budget calls for a twenty-five-per-cent increase.

*Mr. deMaadg, of the Reformed Church in America, is missionary secretary of the cooperative evangelism committee of the United Church of Japan which, among other functions, receives requests for and makes assignment of missionaries.

So if Christ's command were only to establish a church in every nation, our mission would be fulfilled in Japan. However Jesus' concern was not only that churches be established but that the gospel of salvation should be made known to every creature.

As a generous estimate, Christians in Japan hardly number one-half of one per cent of the population. So, though many more have heard something of the Christian faith, it is no more than introduced to the country. There are, for instance, many large cities with only a tiny church and more than 6,000 villages without any churches whatever. There are literally millions of factory workers and farmers who have never heard the gospel at all.

No Wonder Call Is Heard

With the harvest fields so great and the workers so few, it is no wonder the Japanese church continues to call for missionary help. It looks at the multitudes still to be reached, and knowing it cannot possibly get to them because it already has too much territory to cover, it asks for more missionaries to "come over and help" it.

In prewar days each mission chose a small area of responsibility and called for workers as it saw the needs about it. Since the war we work under the direction of the Japanese church of Christ and have asked it to designate the most pressing needs. The Council of Cooperation, which integrates the missionary and mission funds into the work of the church, has asked each district to send in only the two most urgent requests. Imagine a district with more than 10,000,000 inhabitants and fewer than 200 churches having to pick the two spots where a missionary is *most* needed! It is no wonder that some insist on designating six or eight places instead of just two.

Work in Large Metropolis

In one district the call is for a family to live in a large metropolis and work in an area of nearly a million people. Another district calls for a family to work in a huge mining area, helping to bring the message to miners who have long been neglected in our evangelism. There are other calls to laborers. At one place a large silk mill offers a great opportunity for a missionary family. Another request urges that a missionary work in Japan's steel mill area.

There are requests for single women to work with women's groups, in churches and outside of them. Sometimes the specific approach is suggested—to instruct in homemaking, Christian family life or Bible study. But the purpose is to reach women

with the gospel, raising up groups that will flower into new churches.

For the northern island of Hokkaido, which is the pioneering and homesteading area of Japan, requests keep coming in even though the pastors know that they are far beyond their quota. The country is now developing so fast and it is so important that things be done *now* lest the opportunities pass, that they keep sending their urgent pleas for help. Though these requests broke through the limit of two to each district, they have been received and listed, just in case there should be missionaries to fill them before it is too late.

Right now that prospect does not look good. New recruits now on the field studying language are scarcely enough to fill in the gaps left by retiring missionaries. Unless there is a decided increase in the number of missionaries coming to Japan, we can never meet these urgent needs. Are there not responses to these calls? The church here sees opportunities slipping by while it waits for answers to its pleas for help.

The Least Coin

Leader from India Starts Unique Women's Movement

By WILMA M. TYE*

MRS. Shanti Solomon came to the Philippines from India because she couldn't get a visa to enter Korea with the other members of the Pacific Fellowship Mission of the Presbyterian Church. The women of the Philippines will long remember her visit.

Usually clad in the *sari* of her homeland, she stood in front of many a group of Filipino women with her friendly smile, her sparkling eyes and her sympathetic heart, and she spoke of what the warm fellowship of meeting Christian women of other nationalities had meant to her.

One day she said, "Wherever our team has been, always we found women doing things in the life of their national churches. In all of these places, too, they were giving money in order that their church might bear witness overseas. All these things my own church women in India also do.

"But I have been wondering if there is not a way to continue this warm fellowship we feel when several nationalities are together. I have been thinking of an international project in which the Christian women of Asia could combine our efforts.

"The plan is this. Each woman would set aside the least coin of her country each month. As she did it she would pray for all Christian women everywhere. Then at the end of the year she would send in her twelve coins in whatever way her women's organization planned. Together they would go into one fund with the least coins of all the other women.

"We say 'least coin' because we want to keep it so that every woman—the simple villager in my country or the richest wom-

*Mrs. Norwood Tye is a missionary in the Philippines with The United Christian Missionary Society.

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an in yours—would be participating on exactly the same level. We would, of course, be giving according to our means to the regular work of our church laid out for us. But this would be extra.

"It would be an international fund, and nobody would know which nation gave the most; only that each person who joined had remembered each month to set aside her least coin. All together they would go to help some people in some region of our world. Thus fellowship would continue through our stewardship of the least coin."

The women of the Philippines were enthusiastic. Across the waters to the other islands went the word, through the lowlands, to the mountains, to big churches and little churches, to women's organizations of long standing, and to new organizations.

She took the "least coin" with her to Hong Kong, to Thailand. She wrote of it to the women of Korea. And the seed fell on fertile ground. It became "official" in Hong Kong, the Philippines, Korea, and Thailand, through actions of the national women's organization in each country.

Plan Put into Action

After it became "official" through action of the National Women's Association in the Philippines, the education and missionary committee, under the leadership of Mrs. Felicidad Catli, put the plan into action. Here was to be a fund in which each contributed alike but no one got any credit.

Mrs. Soloman began to think and plan for the implications of such a plan on an international level. In a letter she wrote these words:

"The greatest message I got from this trip for myself and for the women of India is that the world is passing through a religious renaissance. Each religious group is having a revival to meet the challenge of the day. Since India is the land from which many religions got their birth, we feel it more.

"The followers of each faith can be identified by some outward sign. . . . What about a Christian? Jesus said, 'A new commandment I give to you, that you love one another, as I have loved you. By this shall all men know that you are my disciples.'

"This love is not only a unique identification for us Christians, but it also draws many from other faiths to His feet. This love should not be limited to our homes, towns, states, or country. The world needs to see it.

"The outcome of this fellowship trip is an international project; that is, if each Christian woman of our church puts aside the least coin every month, then at the end of the year we shall have a large amount of money with which to start a project in any country through the Asia Council on Ecumenical Mission."

Ecumenical Group Named

Six Canadians have been named by the All-Canada Convention of Disciples of Christ to form the first committee on ecumenical interest and concern. Members are Howard Wakelin, K. S. Wills, Elmer Stainton, W. M. Porter, Ross Jeffries and O. W. McCully.

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The resolution passed by the Canadian convention states:

"Whereas, our movement came into being with a desire and a plea for the reunion of all Christians, and whereas we have ourselves contributed to the sins of division, *be it therefore resolved* that we seek God's guidance in regard to our responsibility in answering our Lord's prayer that 'they all may be one.'

"Whereas, the need for a wider expression of unity and cooperation among all Christians is increasingly evident as the work of the church in Canada expands in outreach and extends in service, and whereas in the church circles of our day the matter of the union of the Body of Christ is being studied with much earnest searching and prayer, *be it resolved* that this convention establish a committee to give leadership among our churches on all matters of ecumenical interest and concern, which committee in liaison with the Council on Christian Unity of the International Convention shall be authorized to hold conversations with other Christian bodies in search of better understanding, closer fellowship and a possible basis of union."

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Congo a "Nation"

Governor Reminds Leaders That Country Is Changing

By LESLIE TAYLOR*

WHEN the Government Council of Belgian Congo opened its current session this summer, the Governor General, M. Leon Petillon, reminded its members of his statement of two years ago: "The Congo is no longer altogether a colony; it is becoming a country."

He urged that all development plans should be made with this fact in mind, and then he dealt at length with the vexed question of "equal pay for equal work." In regard to it he announced the establishment of the following policy:

All workers recruited in the Congo itself, whether European or Congolese, will be paid equally according to their capacity, and workers brought into the Congo from other countries would receive additional compensation for expatriation in view of the trying climate and less advanced conditions of work and living in the Congo as compared to Europe.

The Governor General also announced that a new Ten-year Developing Plan would go into effect as soon as the present plan ends in 1959. (The first plan costing upward of $100 million was directed towards developing or modernizing basic economic equipment, and the results of it have been strongly felt in the export trade and in the growth of power supplies, railways and industries.) Raising the general level of productivity and of living standards will be the principal goal of the second Plan.

The Government Council, while not executive in function, is empowered to recommend legislation, amendments to existing legislation, and other action to be taken by the Ministry of Colonies in Belgium. A large number of its members are Congolese. In the future the Council is to hold two annual sessions, one in June and one in December. Budgetary problems will be discussed in June and political and administrative matters in December.

*Mr. Taylor is a correspondent for World Around Press.

Youth Elect Officers at Commission Meeting

Officers of the International Christian Youth Fellowship Commission for 1958, elected this past summer at the Commission meeting at Culver-Stockton College, Canton, Mo., are Miss Betsy Barnes, Tennessee, president; David Roomy, West Virginia, associate president; Miss Linda Hillsamer, Texas, secretary; Wayne Hill, Washington, worship chairman; Miss Susie Summers, Arizona, service chairman; Joe Short, Oklahoma, enlistment chairman; Miss Jayne Malcolm, Georgia, recreation chairman; Pete Maltby, Ontario, All-Canada representative; and Miss Mary McElroy, Missouri, National Convention representative.

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Enclose payment in full with your order and *be sure* it is *postmarked before* midnight, December 31, when the offer closes. If your order is for gifts, you will want to send it early so we can mail the cards announcing it in time to be delivered before Christmas. Now isn't that a simple, easy way to do Christmas shopping? And so inexpensive too!

I had hoped to have enough space to tell you in some detail of the wonderful time I had this fall at the Georgia CWF retreat held at Rock Eagle Park. The program, patterned after the Purdue Assembly, was outstanding. *Mrs. Frank Davis,* state CWF president, and *Mrs. James Beach,* state secretary, along with many others, are to be congratulated on the careful planning that made this gathering of nearly 350 women one of the best of its kind I have ever attended. A pageant prepared and directed by *Mrs. E. K. Witt,* immediate past-president, was one of the highlights of the retreat. In fact, the entire program was a succession of highlights and outstanding personalities.

You will be interested in knowing that *Mrs. John D. Brodman,* another past CWF president, was president of the Georgia State Convention this year. Georgia has exceptionally fine leadership among its women and it is not surprising that the CWF is growing throughout the state.

WORLD CALL and I are always so warmly and graciously received in Georgia that I look forward with a great deal of pleasure to future visits down that way. Georgia folk are interested in WORLD CALL, and the response of those who attended the World Call Interest Group was indeed gratifying. I feel the result will be a substantial increase in World Call subscriptions in Georgia.

Interest in WORLD CALL is growing all over the country, and the steady increase in readers is another item to include in my list of things to be thankful for—along with the Christmas Gift-rate Offer. Isn't there a lot about WORLD CALL to be thankful for?

Cordially,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL
SECRETARY

Ten Per Cent Legion

Through a regrettable oversight First Church, Bloomfield, Iowa, was omitted from the list of Ten Per Cent churches in the September issue of WORLD CALL. First Church had a total of 140 subscriptions representing 15 per cent of the resident church membership. WORLD CALL is happy to make this correction.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1957, to August 31, 1957, Compared with July 1, 1956, to August 31, 1956

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1956-57	1957-58	1956-57	1957-58
Churches	$111,603.38	$133,203.60	$43,965.65	$49,487.10
Sunday Schools	8,882.44	10,491.67	1,723.12	2,379.69
Christian Women's Fellowships	28,865.62	36,608.38	3,763.23	3,599.97
Guilds	1,325.59	1,832.82	78.10	212.13
Youth Groups	10,006.05	16,067.90	250.30	334.60
Children's Groups	2,004.09	2,066.59	591.45	1,231.67
Individual	969.50	2,107.00	4,625.38	5,101.43
Love Gifts	2,059.40			
Grand Totals	$165,716.07	$202,377.96	$54,997.23	$62,346.59
C.W.F. and Guild Totals*	$ 32,250.61	$ 38,441.20	$ 3,841.33	$ 3,812.10

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts $36,661.89.
*Includes Love Gifts.

Last Column

Thanksgiving Thoughts

THE private and personal blessings we enjoy, the blessings of immunity, safeguard, liberty and integrity, deserve the thanksgiving of a whole world.

—JEREMY TAYLOR, England

Pride slays thanksgiving, but an humble mind is the soil out of which thanks naturally grow.

—HENRY WARD BEECHER, U.S.A.

A grateful thought toward heaven is of itself a prayer.

—GOTTHOLD E. LESSING, Germany

He enjoys much who is thankful for little; a grateful mind is both a great and happy mind.

—WILLIAM SECKER, England

———

If you had a heavy trailer attached to your car you would find it difficult to park in town, difficult to maneuver through traffic, difficult to speed up a hill in high gear. Many people are similarly hampered by their own pasts. They insist on carrying around with them the full weight of the "remembrance of things past," and this makes it more difficult for them to maneuver in the present and to approach the future with energy and confidence.

—JAMES A. PIKE
The Next Day (Doubleday)

———

Record in Alabama

Alabama had more Negro pupils graduating from high school than any other state in the union last year, according to the state's superintendent of education, A. R. Meadows. The superintendent stated further that Georgia, Mississippi and North Carolina had a larger Negro population than Alabama but fewer high school graduates.

———

Turkey Dinner—35 Cents

That was the price of the dinner prepared by the Ladies Aid Society of Enid's First Christian Church 'way back in 1895.

The following quotation is taken from a thesis, "A Social and Cultural History of Enid, Oklahoma," by R. J. Caton:

"The First Christian Ladies Aid Society was organized in the spring of 1894 at the home of Mrs. C. W. Graham; and despite a limited number of members, the group continued its activities during the time of the oppressive stringency.

"In 1895 the Daily Wave published the menu of the thirty-five cent dinner prepared by the ladies on Thanksgiving: '. . . turkey and dressing, gravy, celery, pickles, Irish potatoes, cranberries, cabbage salad, escalloped oysters, bread, butter, pumpkin pie, mince pie, tea, coffee, or milk.'"

—*Church Visitor*

Central Christian Church
Enid, Oklahoma

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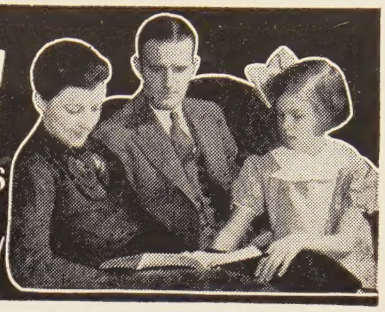

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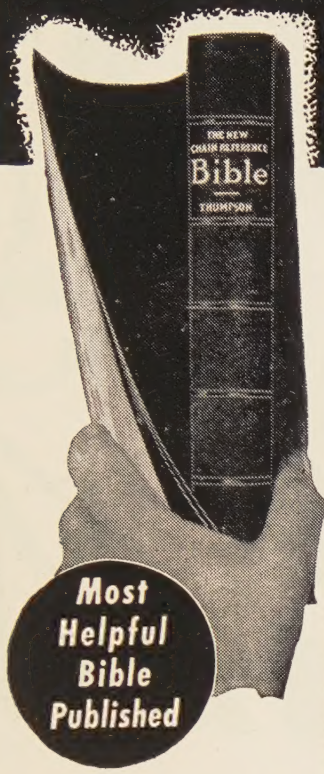

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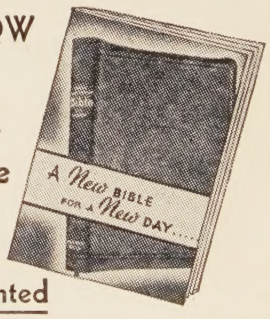

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